ERIC Document Resume	See Instruction Sheet	DATE OF RESUME	DATE RECEIVED 8/9/65

A. PUBLICATION DATA

1. ERIC NUMBER ED001982	2. ORIGINATOR CONTROL NO(S). N.A.	3. IDENTIFICATION NO. N.A.	DO NOT WRITE IN SPACE BELOW

4. AUTHOR(S): N.A.

5. TITLE OF DOCUMENT ABSTRACTED: The Jews in American History

6. PUBLICATION TITLE: N.A.

7. EDITOR(S): Hartstein, Jacob, Ph.D.

8. PLACE OF ORIGIN
ORG. Anti-Defamation League of B'Nai B'Rith,
ST. 315 Lexington Avenue,
CITY, STATE New York, New York
TELE. EXT.
INST/LOC CODE

9. PUBLISHER OR SOURCE: Anti-Defamation League

10. VOL.	11. PAGES	12. MO./YR.	13. TOTAL PP.
N.A.	N.A.	1958	100

MICROFILM COPY AVAILABLE
YES ☒ NO ☐

COPYRIGHT GRANTED
YES ☒ NO ☐

COPYRIGHT RELEASE FILED
YES ☒ NO ☐

TYPE OF REPORT
PROPOSAL ☐
IN-PROGRESS ☒
FINAL ☐
FOLLOW-UP ☐

OTHER ERIC REFERENCES:

ERIC SATELLITE CODE

B. INDEXING DATA

14. SUBJECT AREA

15. TYPE OF ENDEAVOR: Report

16. INDEXING TERMS (6-12)

	Judaism	Jewish organizations	
American history	Jewish educational institutions	American Jewish community	
Jews	Jewish publications	Jewish holidays	resource materials
Jewish history	Yiddish theatre	Jewish religion	Jewish immigration
		economic development	

17. ABSTRACT (MAX. 250 WORDS)

A resource book, providing American history and social studies teachers with appropriate information about the past and present of Jews in America, is presented. The information can be used in connection with programs, units, and courses in history and intercultural education.

The first section gives an historic account of different periods in this country's history and the part played by Jews in each period. The account begins with the colonial settlements(Jews were one of the minority groups seeking religious freedom). In the defense of freedom, the American Jew participated bravely in the American Revolution, the War of 1812, the Civil War, the Spanish-American War, World Wars I and II, and the Korean conflict. Jewish participation in the labor movement, finance, merchandising, the clothing industry, and other activities greatly contributed to the economic development of America.

The second section is a description of different aspects of the American Jewish community, including fraternal organizations, Jewish educational institutions, Jewish publications and literature, Yiddish theater, and Jewish organizations. The third section offers outlines of illustrative units for classroom work showing the integration of American history and Jewish history.

Appendices include: a short survey of Jewish history from Abraham to the present day; a section on the Jewish religion covering holidays, ethics, basic tenets, and biblical references; and a list of resource materials including a bibliography, films, and recordings.

ERIC No.

18. SOURCE OF ABSTRACT

C. FUNDING DATA

19. SUPPORTING ORGANIZATION	20. DIVISION OR DEPT.	21. CONTRACT NO. PROJECT NO.
	22. TOTAL COST OF PROJECT	
	23. DURATION OR PROJECT	U.S. Department of Health, Education, and Welfare Office of Education

NEGRO HISTORY; OTHER MINORITIES:
TEACHING GUIDES, RESOURCE MATERIALS

rtstein, Jacob

ED001982

The Jews in American History

[illegible]

Office of Education-EEOP
Research and Materials Branch

Bennett O. Stalvey

REPRINTED BY PERMISSION
U. S. DEPARTMENT OF HEALTH, EDUCATION AND WELFARE
OFFICE OF EDUCATION
THIS DOCUMENT HAS BEEN PRINTED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY.

THE JEWS IN AMERICAN HISTORY

A RESOURCE BOOK FOR TEACHERS OF SOCIAL STUDIES AND AMERICAN HISTORY

Editor
JACOB I. HARTSTEIN, Ph.D.
Dean, Graduate School, Long Island University

Contributors

Mr. Morris Cohen
Instructor, Social Studies
High School of Science; formerly,
on Faculty of City College,
New York

Professor Nathan Goldberg
Assistant Professor of Sociology
Yeshiva University

Dr. Samuel Goodside
Supervisor, Ramaz School
New York City

Dr. Hyman B. Grinstein
Professor of American Jewish History
Yeshiva University

Dr. Sidney B. Hoenig
Professor of Jewish History
Yeshiva University

Mr. Benjamin Miller
Instructor, Ramaz School
New York City

Dr. Saul Sigelschiffer
Principal
Herman Ridder Junior High School #98
The Bronx, New York

Dr. Arthur M. Silver
Instructor, Jewish History
Yeshiva University

Consultant
Gertrude Noar
Director, Department of Education
Anti-Defamation League of B'nai B'rith

Under the Sponsorship of the
ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH
and the
SCHOOL OF EDUCATION AND COMMUNITY ADMINISTRATION
YESHIVA UNIVERSITY

Office of Education-EEOP
Research and Materials Branch

FOREWORD

This Resource Book was conceived and designed by school people, who, fully appreciating the manifold duties and responsibilities of the classroom teacher, intended it to be an aid in the teaching of American History.

The purpose of the book is two-fold:

1. To provide American History and Social Studies teachers with appropriate information about the past and present of Jews in America, for their own knowledge and for use in connection with programs, units, courses and lessons in history and intercultural education.

2. To provide teachers, in some measure, with materials essential to their intelligent recognition of the roles played by one of the many groups of different peoples in the development and maintenance of the vitality of the United States. This is a lesson in need of special emphasis during these eventful times and in view of our country's position in the world.

The factual information included in this Resource Book has been assembled and selected carefully from many sources with specific reference to the purposes of the book and to the needs and problems of the classroom teacher. It presents a minimum of information and suggestions upon which teachers can build, using their initiative, resourcefulness and creativity, to bring the story into life. It is not designed for experts in the subject nor to take the place of the scholarly volumes which deal with the various aspects of the subjects included.

The Resource Book is the collective effort of the people whose names appear on the title page, each of whom contributed from the areas of his special knowledge and competence. Decisions concerning content, organization of materials, and forms of presentation were arrived at through extended discussion based upon careful study. A number of other persons participated in the meetings of the group or were consulted. The authors are grateful to all of them. Acknowledgment is hereby given to the authors for their unstinting devotion to the task, for their individual contributions and for their cooperative team work.

Appreciation is due to the president of Yeshiva University, Dr. Samuel Belkin, who approved this writer's initiation of the project, and the official participation in it of the University's School of Education and Community Administration. We are indebted to the Anti-Defamation League of B'nai B'rith for its financial support of the project, to Mr. Lester J. Waldman, administrative assistant to the national director of the Anti-Defamation League, for his initial recognition and support of the project, and to Mr. Oscar Cohen, national program director, who continued to support and encourage it. Without their interest and financial assistance, the project might not have been undertaken or accomplished.

Thanks are due to Mrs. Pearl Kardon, recorder, and to Miss Eve Chartoff, secretary, Graduate Division, Yeshiva University; and to Mr. Saal D. Lesser and staff members of the Anti-Defamation League of B'nai B'rith for their dependable cooperation and devoted assistance, and to Dr. Zalman Slesinger, head of the department of pedagogics and curriculum materials, American Association of Jewish Education, who furnished the list of audio-visual materials.

JACOB I. HARTSTEIN

LONG ISLAND UNIVERSITY
BROOKLYN, N. Y.

TABLE OF CONTENTS

PAGE
FOREWORD 3

PART I — THE PART JEWS PLAYED IN AMERICAN HISTORY 7
  A — Participation in Colonial Settlements 7
  B — Participation in the Struggle for Liberty in America 11
  C — Immigration to the Land of the Free 14
  D — Participation in the Defense of Freedom 18
  E — Participation in the Economic Development of America 26

PART II — THE AMERICAN JEWISH COMMUNITY 33
  A — Mutual Benefit Societies 33
  B — Fraternal Organizations 33
  C — Jewish Educational Institutions 34
  D — Jewish Publications 36
  E — Literature 37
  F — Yiddish Theatre 38
  G — Jewish Organizations 38

PART III — ILLUSTRATIVE UNITS FOR CLASSROOM WORK SHOWING THE INTEGRATION OF JEWISH HISTORY INTO AMERICAN HISTORY 42
  A — Discovering a New World 42
  B — Colonial America 43
  C — Immigration 46
  D — Industrial Expansion — The Clothing Industry 49
  E — Civil Rights 51
  F — The United Nations — Instrument for World Peace 55
  G — New York — Yesterday and Today 57
  H — The American Jewish Community 60
  I — Classroom Activities Related to Jewish Holidays 62

APPENDIX I — THE JEWISH RELIGION 64
  A — The Nature of Judaism 64
  B — The Holidays 65
  C — Traditional Daily Practices 67
  D — Ethics — Duties to Fellowman 69
  E — Forms of American Judaism 70
  F — Place of Israel in American Judaism 71
  G — Basic Tenets 71
  H — Sources of Judaism 73
  I — Gleanings from the Bible 74

APPENDIX II — A SHORT SURVEY OF JEWISH HISTORY 80

APPENDIX III — RESOURCE MATERIALS 92
  A — Bibliography 92
  B — Films 97
  C — Filmstrips 98
  D — Recordings 99
  E — Pictorials 100
  F — Plays and Pageants 100
  G — Trips 100

Office of Education-EEOP
Research and Materials Branch

PART I

THE PART JEWS PLAYED IN AMERICAN HISTORY

A. PARTICIPATION IN COLONIAL SETTLEMENTS

1. New York

A major factor in the historical background of the American colonial settlements was the immigration of dissenting religious groups who, fleeing from intolerance in Europe, came to North America to worship in private conscience. As a result, there were strong religious differences in the colonies of Massachusetts, Rhode Island, Connecticut, Pennsylvania, Maryland, the Carolinas and Maine. These differences were augmented not only by the existence in major settlements of large groups who were dissenters of various denominations from the Church of England, but also by the presence of smaller groups who came from the Continent. Among these, for example, were the Mennonites who peopled Pennsylvania under the kindly tolerance of the Quakers.

In many places, the colonizers were intolerant of all but their own customs. They allowed residence only to "believers", they restricted the right to worship in public and discriminated against other groups in the holding of public office. However, with the exception of an outbreak of bigotry which for a short period disturbed the Massachusetts Bay Colony, the acts of discrimination were non-violent.

Into this social and religious climate, in September, 1654, came a group of twenty-three Jews who had fled from the Spanish Inquisition to South America. They had lived in Brazil for a brief period, under the liberal control of the Dutch. Although they had experienced great religious suffering, they brought with them a determination to continue the religious practices which they and their people had preserved for centuries. They hoped to find freedom and peace when they landed in the Dutch colony in Nieuw Amsterdam. Their petition to settle and worship in this colony was the end of a full circle of wandering, of dangerous pioneering, of fleeing from religious tyranny, and of attaining final safety in North America.

The expulsion of the Jews from Spain in 1492 was the result of a combination of factors. Unification of the provinces into a Christian Spain had followed centuries of warfare against the Mohammedan Moors. Catholic fervor had been intensified by these struggles and by the intolerance of the times. Jews had become the scapegoats for all the people's difficulties, jealousies, greed and cruelties. Because of their refusal to conform to the religious demands of the Church of Spain, and for reasons of politics in the new nation, the Jews were forced to leave the country in which they had lived for more than 700 years. Those Jews who remained were called Marranos or New Christians, because they conformed, at least outwardly, to the Catholic religion. However, many of them felt the need to find a new life and, in spite of the illegality of Marrano emigration to the New World, they managed to reach the Portuguese colony in Brazil. From 1630 to 1654, when the Dutch gained a foothold in Brazil, the Marranos and Jews from Holland colonized there, settling chiefly in the cities of Recife and Pernambuco. When the colony was again taken by the Portuguese, the Jews departed. Some returned to Holland, some went to England, others to Dutch and English colonies in the Caribbean area, and one small group came to Nieuw Amsterdam.

The small group of Jews arriving on the ship, St. Charles, after having suffered a harrowing series of misadventures ranging from piracy to storms, found themselves facing the hostility of the Dutch governor, Pieter Stuyvesant. He immediately petitioned the Dutch West India Company for permission to send the whole group out of the colony. The Board of Directors answered with an order to Stuyvesant to admit the Jews to Nieuw Amsterdam for residence and trade, "provided the poor among them shall not become a burden to the company or to the community, but be supported by their own nation." They also instructed him to forbid them the privilege of "exercising their religion in a synagogue or a gathering." However, this was rescinded later, when permission was granted the Jews to "exercise in all quietness their religion within their houses."

Having thus won their first struggle against intolerance in the New World, these earliest settlers showed their fervent belief in democratic rights when they petitioned "to keep guard with other burghers, or be free from the tax which others of (our) nation pay. . . ." Despite the opposition of the Town Council, this right to be considered as equals in responsible citizenship with the other Dutch colonists was granted to them by the Dutch West India Company. Two years later, Asser Levy, one of the original settlers, appeared before the magistrates of Nieuw Amsterdam and won the right to be considered a Burgher, "as he keeps watch and ward like other Burghers showing a Burgher certificate from the City of Amsterdam that the Jew is a Burgher there." It was not until 1740, however, when the Oath of Allegiance to the King of England was modified to eliminate the words "upon the true faith of a Christian," that the Jews were admitted to full citizenship in the colony of New York.

The disabilities under which the first Jewish settlers lived in the Dutch colony were shared by dissenters from the Dutch Reformed Church, Lutherans, Baptists, and Quakers. In 1664, the restrictions against worship were removed when ownership of the colony changed from Holland to England. The Duke of York's Laws of 1665 provided that "no person should be molested, fined, or imprisoned, for differing in judgment in matters of religion, who profess Christianity. The right to public worship was extended to Jews in 1686. In 1695, the congregation Shearith Israel (Remnant of Israel) was established.

Thus, through persistence, struggle, and exemplary conduct as colonists, the Jews in Nieuw Amsterdam, and in New York, earned and won for themselves rights and freedoms which were denied their religious brethren in the most advanced lands of Europe. The Jewish colony, which grew from a handful of 23 who came in 1654 to some 300 at the time of the War for Independence in 1776, had also witnessed a profound broadening of citizenship rights for Jews. Between 1741 and 1748, 24 Jews were naturalized in New York and additional Jews won the right to vote in elections.

Beginning with the 18th century, Jews from Holland, Germany, Poland and England arrived in New York. They were the forerunners of the great wave of *Ashkenazic* (German) Jewish immigration of the 19th and 20th centuries. Although they became the majority group numerically, the *Sephardic* (Spanish) Jews for many years remained the dominant element in the colonies because of their earlier arrival and greater affluence.

2. Rhode Island

To the colonial settlement of Rhode Island and to its founder, Roger Williams, the cause of religious freedom owes its most profound debt. Founded in 1636 as a "shelter for persons distressed for conscience," its charter provided that no person living in that colony was to be in "any wise molested, punished, disquieted or called in question for any difference in opinion." This example of religious freedom was to be echoed in the American Constitution 150 years later, and to serve as the precedent in American religious history for the constitutional provision for the separation of Church and State.

In 1658, the first Jewish families arrived in Newport. They came from Sephardic communities in Surinam and Curacao, and from Holland. For many years the community they established represented the greatest concentration of learning, industry, and wealth of all the Jewish communities in North America. At the time of the War for Independence, Newport rivalled New York in trade. Its synagogue, *Jeshuath Israel* (Salvation of Israel) was dedicated in 1763. More popularly known as the "Touro Synagogue", it is one of the most beautiful examples of New England Colonial architecture. It has been declared a national shrine by the United States Government.

The religious and political philosophy of Roger Williams, under which both Jew and Christian lived and flourished in peace and amity, influenced other communities to extend religious and civil rights to minority groups. Williams declared that "A Civil Government is an ordinance of God, to conserve the Civil peace of the people, so far as concerns their Bodies and Goods." He believed that Government is a man-made institution; that it rests on the consent of the governed; that it is founded on the equality of its people; and that the single end of government is the well-being of its people. To him religious liberty was a fundamental right of all people. He said, "It is God's will that freedom of worship be granted to all whether pagans, Jews or Turks. . . ." Roger Williams believed that religious conformity in the civil government was not the will of God, and that true Christianity would flourish only where diverse beliefs were recognized.

In Rhode Island Colony, "All men of competante estates, and of civil conversation" who submitted "to the civill magistrate, though of differing judgements," were eligible to vote and hold office. In 1719, this law was changed to exclude Jews, Catholics, and unbelievers from the rights granted freemen in the colony, thus prohibiting voting and office holding. Nevertheless, religious liberty remained undisturbed.

3. Settlements in Other Colonies

Although rigid in their refusal to recognize the rights of other religious groups, the religious beliefs of the Puritans of Massachusetts were conditioned by the Old Testament. They believed that "God alone was the real king." They promoted the study of the Hebrew language and instructed students in the language. The historian James Truslow Adams wrote of the Puritans that "in spirit they may be considered as Jews and not Christians. Their God was the God of the Old Testament, their laws were the laws of the Old Testament, their guides to conduct were the characters of the Old Testament."

Codes of laws based on the Laws of Moses were set up at Plymouth in 1636, in New Haven in 1639, in Massachusetts in 1647, and in Connecticut in 1650. Jewish models and quotations were used for Puritan feasts, fasts and inscriptions. Inspiration for the day of Thanksgiving was derived from the Jewish religious festival of *Succoth* (Tabernacles). Adherence to the tenets of the Old Testament was evident

Library of Congress Catalog Card No. 58-11406
Copyright 1958
ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH
515 Madison Avenue, New York 22, N. Y.

Printed in the U.S.A.

in the local laws, the strict observance of the Sabbath Day (Sunday), the choice of Biblical names for children and the moral prescriptions.

In Pennsylvania, the Jews were accorded a sincere welcome. William Penn, in true Quaker humility, had guaranteed freedom of worship to all who "acknowledged one Almighty and Eternal God to be the Creator, Upholder and Ruler of the World." Early Jewish settlements were founded in Philadelphia, Lancaster and Easton. Jewish traders and merchants followed Indian trails and pioneered in establishing settlements in the dangerous western reaches of the colony. In Philadelphia, a Sephardic congregation *Mikveh Israel* was established.

The influence on the Founding Fathers of Old Testament philosophy and of the strong Jewish belief in personal freedom, is attested by the inscription from the Book of Leviticus which was placed on the great bell of Philadelphia, known to the world as the Liberty Bell — "Proclaim liberty throughout the land, unto all the inhabitants thereof." When a seal for the United States was created, a design was submitted by Thomas Jefferson, Benjamin Franklin, and John Adams which depicted Israel crossing the Red Sea, with Pharoah pursuing the Jewish people, and Moses already safe on the other side. The motto of the proposed seal read, "Rebellion to tyrants is obedience to God."

The influence which the great English political philosopher John Locke had upon the development of liberty is shown in his Constitution for the Carolina colony which provided for equal toleration to all inhabitants, including "Jews, heathens and dissenters." In the 13th century, Jews settled in Charleston, where in 1750, on *Rosh Hashanah* (Jewish New Year), they dedicated their synagogue *Beth Elohim* (House of the Lord). By 1800, it was one of the largest Jewish congregations in the United States.

These colonies for many years remained the major areas of settlement of Jews in North America. Along with their Christian neighbors, the Jews were pioneers in all of the economic endeavors in the New World. They participated in the struggle for the rights of citizenship, the privileges of private conscience and public worship, and the remonstrances made against all forms of intolerance and bigotry. Their voices were heard in the town councils and in the several colonial legislatures. When the day of rebellion against the English king came, they participated in full measure in the War for Independence.

4. The United States Constitution

The struggle for freedom of religion in the American colonies was crowned with success when the writers of the Constitution incorporated the following:

ARTICLE VI, SECTION 3: "No religious test shall ever be required as a qualification to any office or public trust under the United States."

FIRST AMENDMENT: Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.

5. State Constitutions

After the Revolutionary War was ended, as state constitutions were drafted, the citizens wrote into them provisions such as:

No religion can be established by law.

Freedom of conscience in matters of religious worship is unrestricted.

No preference or discrimination among different forms of religion is permitted.

No public funds may be appropriated for the support of any religious organization.

No one can be compelled to attend religious worship or to contribute money for the erection or support of any house of worship.

No religious test shall be established for holding public office or for voting or for service as juror or as a witness in any court proceeding.

B. PARTICIPATION IN THE STRUGGLE FOR LIBERTY IN AMERICA

1. The War for Independence

Religious principles of human liberty, equality, and justice were considered to be basic rights by the founders of many of the colonies. The right of dissent, whether in matters of government or of private conscience, permeated the philosophy of the colonial leaders and found expression in the struggle to obtain an equal voice in the affairs of the New World. The emphasis given to the ethical precepts of the Old Testament, from the writing of the Mayflower Compact to the settlement of the Carolinas and Georgia, and the fundamental drive against religious intolerance which had motivated so many of the settlers to come to America, were transformed into resistance against political tryranny.

Resistance to oppression had for centuries been a significant attribute of the Jewish people. Wherever they had lived — in the Holy Land, Spain, Portugal, England, France, Germany, Poland, and Russia — the Jews had followed the precepts of their religion, and had participated in movements to oppose tyranny. In the American colonies, although Jews numbered about 3,000 in a population of 4,000,000, their influence was to be found in the exhortations of the leaders of the people to fight for their rights as free men. In the intellectual turmoil which preceded the Revolution, and which mirrored the thinking of the people, men like Tom Paine, James Harrington, Algernon Sidney, Benjamin Franklin and Samuel Adams emphasized the religious nature of the need to resist political evil by frequent references to the Bible. Preachers in their pulpits (in colonial times they were the most influential molders of public opinion) referred to the Old Testament for inspiration and for prophecy.

From the earliest inception of the movement to resist British royal tyranny, the Jewish colonists had, with almost complete unanimity, cast their lot with the patriots. They had tasted the sweet fruits of colonial freedom; they had found in the New World the rights and liberties which they had not enjoyed for many centuries. It would have been alien to their tradition therefore, had they not joined with those who agitated for an independent, republican form of government. The Jews were deeply conscious of the differences in mind and spirit between autocratic Europe and the freedoms which Anglo-Saxon law brought to the colonies. For centuries they had maintained their religious convictions. Their long wanderings and their ghetto life had been silent protests against oppression and tyranny.

Throughout the colonies Jews participated in the activities to circumvent British tax controls and joined in the secret societies which kept the people informed of the latest ideas of resistance. Some joined the "Sons of Liberty" and the "Committees for Correspondence." The Non-Importation Agreement of 1765 found ready acceptance by nine Jewish merchants who undertook "to be frugal in their use and consumption of all manufactures excepting those of America." Others joined in the several boycott movements beginning with the First Continental Congress in 1774, when the famous non-importation agreement to boycott British goods was passed. Every important Jewish merchant in the colonies aided in enforcing this agreement.

When resistance to England reached active military rebellion, Jewish participation in the colonial armies was conspicuous. They served in every militia, in some of which they formed the major element. The rolls of the Continental Army carried the names of more than 40 Jewish soldiers and officers. A company of militia formed with a nucleus of 26 Jews who lived on King Street in Charleston, South Carolina, acquired the name of the "Jews' Company." Among the better known officers were Lt. Col. David Franks, Col. Solomon Bush, Col. Isaac Frank, Major Benjamin Nones, Captain Jacob de la Motta, Captain Israel, Captain Manuel Noah, Captain Jacob de Leon, the brothers Solomon, William and Abraham Pinto and Mordecai Sheftall. Francis Salvador was probably the hero of the South Carolina Jewish community. As a member of the Provincial Congress of South Carolina, and later of the General Assembly, he was the first Jew to hold public office in the Colonies. An ardent proponent of independence, he participated in the Revolutionary War and lost his life in an action against the Cherokee Indians. The bravery of David Emanuel during the siege of Savannah and his later work as citizen of Georgia resulted in his election as Governor in 1801. The largest county in the State is named "Emanuel" in his honor. Major Benjamin Nones, a Frenchman who came to fight as a private in the War for Independence, won a citation from General Pulaski. He served as staff-officer to Generals De Kalb, Lafayette and George Washington.

Jews were devoted patriots not only on the field of battle but on the home front as well. When the British captured New York, Gershom Mendes Seixas, Rabbi of Congregation Shearith Israel, closed the synagogue and took the Holy Scrolls to Stratford, Connecticut, and later to Philadelphia. Jewish communities, like those of their fellow patriots of the Christian faith, were disrupted, uprooted, and in the case of Newport, Rhode Island, almost destroyed by the British.

The financial sacrifices and the steadfast support given to the cause of independence by the Jews of America in large measure made possible the continuance of the long struggle. One of the most important financiers to the Second Continental Congress was Haym Salomon of Philadelphia, an immigrant from Poland, whose official title was "Broker to the Office of Finance." He personally endorsed the almost worthless Bills of Exchange issued by the Continental Congress and it is estimated that he gave over $700,000 to the cause of the American Revolution. He died in 1785, bankrupt, leaving his wife and children penniless. Among the substantial subscribers to the Bills of Credit, issued in 1776 to finance the war, were Joseph Simon and Aaron Levy of Lancaster, Pa., Benjamin Jacobs of New York, Benjamin Levy, Hyman Levy and Isaac Moses of Philadelphia. During the darkest period of the War for Independence, among those who contributed heavily to the support of the armies were Jewish Americans such as Philip Minis of Georgia, Jacob Hart, Michael Gratz and Mordecai Sheftall.

During the Revolutionary War, the colonies enacted legislation transforming themselves into independent states and wrote new constitutions. However, in some of the states a hard fight was needed to maintain freedom of religion. For example, in Virginia, the great patriot, Patrick Henry, sought to continue the Anglican Church as an established church, supported by state funds to which all residents must contribute. This concept of "state religion" was opposed in principle and in practice by Thomas Jefferson and James Madison. The statute for religious liberty in Virginia was one of Jefferson's monumental achievements. Eventually, all but three of the state constitutions imposed no religious tests for political rights. Only in Maryland, North Carolina and New Hampshire were state offices restricted to Christians, (in North Carolina and New Hampshire, to Protestant Christians), and in Maryland the restriction applied to Quakers as well as Jews. These restrictions were removed in Maryland in 1825, in North Carolina in 1868, and in New Hampshire in 1877. Such remnants of Old World intolerances were indeed minor aberrations in the general atmosphere of dignity and freedom which had been achieved by Christian and Jew, out of their common struggles over the preceding years.

2. Emergence of the Doctrine of Separation of Church and State

The Constitutional proscription that "no religious test shall ever be required as a qualification to any office or public trust under the United States," written in Article VI, clause 3, was evidence that the Founding Fathers of the Constitution accepted the inherent right of each American to be a full citizen, and to hold Federal office without subscribing to a State religion. However, the Constitution did not include freedom of religion as such. The Founding Fathers evidently assumed that this fundamental right would be extended to all.

In most state constitutions religious liberty was guaranteed. However, those states which for several reasons had hesitated to ratify the Constitution, eventually did so with a proviso that a bill of rights be added as soon as possible in order to protect citizens against the possibility of despotic action by the federal government. The first Congress, therefore, submitted twelve proposed amendments to the states for approval. Ten were ratified. These specific guarantees of personal liberties were added to the Constitution in 1791. Heading the list of Federal guarantees of personal rights was the provision that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercises thereof; . . ." Throughout the years of our history this proscription in Article I of the Amendments has served to guarantee religious liberty and the separation of religion from government.

This new republican government and its constitutional provisions relating to free exercise of religious conscience were reflections of the orthodoxy of the colonization period. This orthodoxy, which was related to Old Testament Biblical dogma, was expressed in dissents from the state religions of Europe. At the same time it must be recognized that the Deistic movement which had spread during the Revolution and which had been of great influence in the thinking of Paine, Jefferson, Madison, Ethan Allen, Franklin and Washington, had served to aid the cause of growing liberalism in the colonies and in Europe. The doctrine which included belief in the existence of God, and a denial of divine revelation of miracles and of the Trinity, had its origin among English writers, in the 17th century. It was embraced in America during the period of the War for Independence, and was furthered by the writings of Voltaire and Rousseau. In New England the growing emphasis of the brotherhood of man and the fatherhood of God was superseding the earlier Calvinist emphasis on the theological doctrine of the Trinity, pre-destination, original sin and Biblical infallibility.

To counteract the growing rationalism and general religious skepticism, which had also affected Jewish religious institutions, a great religious revival, known as the "Second Awakening of the Republic," developed in the early years. This emphasis upon orthodox doctrines, in conflict with the rationalism of many of the intellectual leaders of the new Republic, was responsible for the fears regarding the intrusion of religious struggles into the new government, and influenced, to no small extent, the strong belief that the government should remain free of religion in its institutional sense.

3. George Washington Expressed Basic American Freedoms (1790)

The great joy which all Americans felt in the success of their patriotic endeavors was particularly profound for the American Jews. Their feelings with respect to the equality which the Federal Constitution conferred upon them for the first time in a millenium of suffering, wandering, hopelessness, and despair, are reflected in a number of statements to the dignitaries of the new American Government. For example, the congregation of Newport, in a letter dated August 17, 1790, wrote to President George Washington:

> Deprived as we hitherto have been of the invaluable rights of free citizens, we now (with a deep sense of gratitude to the Almighty Disposer of all events) behold a Government, erected by the Majesty of the People, a Government which to bigotry gives no sanction, to persecution no assistance, but generously affording to All liberty of conscience and immunities of citizenship. . . . For all the blessings of civil and religious liberty which we enjoy under an equal and benign administration we desire to send up our thanks to the Ancient of Days.

Washington responded in immortal words of faith in the promises of America. He wrote in part:

> "The Citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy: a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of, as if it was by the indulgence of one class of people, that another enjoyed the exercise of their inherent natural rights. For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support."

C. IMMIGRATION TO THE LAND OF THE FREE

America is properly regarded as a land of immigrants. The rise of the Jewish community in the United States is a glorious epic within the larger story of America. In 1879 the Jews were accepted as equals in the fluid and free society of the new nation. However, they lacked numbers to build and maintain a society of their own. Their population which grew slowly during the first decades of the 19th century, was almost completely halted by the Napoleonic Wars in Europe. However, the same impulsions, which motivated non-Jews of liberal political views, or persecuted religious minorities, to move out of the vortex of revolution and nationalistic wars in Europe, also moved Jews to come to America. The Jewish immigrants came during the colonial period, the period from the Congress of Vienna through the Revolutions of 1848 on the Continent of Europe, and following the American Civil War down to the post-World War I paroxysms of Communist revolution and counter-revolutions in Europe.

1. Spanish-Portuguese Immigration

The colonial immigration of Jews brought the Spanish-Portuguese group, with some Jews emigrating from Germany and Poland. The *Sephardic* Jews (Hebrew *Sepharad* means Spain) were descendants of those who had been forced to flee the Inquisitions of Spain and Portugal and had come to the colonies by way of South and Central America, Holland, England and the West Indies, to which they had fled from the Iberian countries. They had a slightly different pronunciation of Hebrew, a more stylized and formalistic religious ritual, and a different and more cultured social background.

In America, *Sephardic* community activities were focused in the synagogue. The people not only worshipped, but celebrated their festivities, taught the young the principles of Judaism, and went there for comfort in time of sorrow. They were happy that in America they could live openly as Jews and participate fully in the life of the communities in which they lived. They were able to earn a livelihood as merchants, shipowners, and dealers in sugar, coffee, cotton, molasses, and rum from the West Indies. They helped to develop the whale sperm oil industry in New England. They played a full part in the history of the colonies, in the War for Independence, in the War of 1812, in the early state assemblies, in local government, in education, in medicine, and in religion.

2. German Jewish Immigration

German Jewish immigration to America was a part of the larger general German movement out of the independent kingdoms and duchies of Germany. The first settlers from Germany were religious dissenters — Mennonites, Moravians, Schwenkfelders, and others who were persecuted for their religious beliefs. Although during the second half of the 18th century there was some immigration from the ghettos of Germany, the German Jews came to this country only in small numbers during the colonial period. Immigration increased slowly until 1815, following the Napoleonic Wars, when it assumed greater proportions. The liberal attitude toward Jews which Napoleon had enforced was followed by a reaction after the Congress of Vienna resulting in the restoration of most of the former discriminations exercised against the Jews. The number of Jews leaving Europe thus increased from year to year until a climax of immigration was reached in 1848 following the unsuccessful European revolutions.

By 1881, several hundred thousand German Jews had come to the United States. With the unification of Germany, following the Franco-Prussian War of 1870-1871, and the development of a more liberal attitude toward the Jews, mass immigration came to an end. Not until the Nazi persecutions, beginning in 1933, did German Jews again come to America in significant numbers, and then, the number of German Jews who were permitted entry into the United States was severely restricted by the immigration laws.

The reasons for the immigration during the decades following the Napoleonic Wars were not new. In Germany, the Jews were forced to live in ghettos, were restricted and excluded from many branches of economic life, were not permitted to own land, were taxed heavily not only on their meagre earnings but also for being Jewish, and were restricted even in marriage, a right granted only to the eldest. In addition, the Jews were, from time to time, subject to physical attack by the general population. The great suffering to which they were subjected drove many Jews out of Germany to the free and democratic land of opportunity.

Most of the German Jews who came to America had had little educational opportunity, other than religious instruction. They had been barred from higher education in German universities. Consequently they had no trades and no capital. In order to earn a livelihood, they were forced to do something which required neither skill nor money. Many of them became peddlers and travelled the countryside with a few dollars worth of merchandise bought on credit. From peddling with packs on their backs, many moved up to ownership of a horse and wagon and finally took root in a city or town, where they became owners of retail stores. From colonial days down to recent times this has been the experience of thousands of German Jews whose establishments are now to be found in every state in the country. A few of these most able and successful merchants founded or developed many of the greatest departments stores of our cities. Such great businesses as B. Altman & Co., Gimbel Brothers, Saks, Sears-Roebuck and Macy's are known across the land.

Peddling was not a quick or easy way to earn a living. It entailed being constantly on the move and away from home. It involved hardships. In fact, often it even involved physical danger as the peddler moved farther and farther away from the settled communities and struck out into land that was sparsely settled.

Thus German Jewish peddlers became pioneers who spread their new homeland as far as the frontiers went. They were the first settlers in San Francisco before the Gold Rush. They settled in Oklahoma Territory, in Texas, in Oregon and Washington — in the midwest, the south, the southwest, and the far west.

The peddling frontiersmen brought needed commodities to the far flung western settlers. They also brought news of the outside, and acted as mail carriers between the Frontier and the East. They carried vital medicines to remote outpost settlements, and many of them served as emergency physicians. They brought books and clothing, food and animal supplies and farm equipment and they made emergency loans. Without them the frontier settler could hardly have survived. They helped to open new markets and spurred increased production. Credit for the opening of the West is shared by the German Jewish peddler with the actual homesteader. Both gave their best energies and their tireless labor so that the new communities might survive.

Many German Jewish immigrants chose to settle in the growing cities of the Eastern Seaboard and in the Midwest. There, they joined with their co-religionists who had come during colonial days and settled in New York, Philadelphia, Newport, Savannah, Charleston, Richmond, Baltimore, Boston, and New Haven. Although many of them had had little formal education, they followed the Jewish tradition of love of learning and gave their children the full benefits of education.

Following the abortive European revolutions of 1848, a considerable number of educated and public-spirited Jews fled for asylum to the United States. From France, Germany, Austria, and Hungary came many who were destined to enrich the cultural, political, and economic life of the United States. Among them and their children were to be found scientists, doctors, lawyers, ministers, writers, teachers and judges.

3. East European Immigration

The immigration from Eastern Europe started in the first half of the nineteenth century. Economic want, harsh recruiting laws in Russia in 1827 and in Poland in 1845, with specific ill-treatment of Jewish recruits who were forced to adopt the Orthodox Russian creed, stimulated the flight of young men to America. This is evidenced by the emergence of a considerable number of Polish-Jewish congregations by the middle of the nineteenth century in New York, Cincinnati, Chicago, Boston, New Orleans, St. Louis and Philadelphia. East European Jews continued to migrate in the second half of the nineteenth century. At least 30,000 came to America between 1869 and 1880. Subsequently, events in Eastern Europe accelerated Jewish immigration to America resulting in a tremendous increase in their numbers. In 1880, the estimated number of Jews in the United States was 250,000. Today, the number is about 5,500,000.

The Jews of Russia were forced to live in a restricted area, called the Pale of Settlement, which land had been wrested from Poland. They were prohibited from entering certain economic pursuits and were often obliged to pay more than a double rate of taxes. Their plight was so miserable that Congressman Samuel Cox of New York, in an address in the House of Representatives in 1880, declared that "the laws of Russia make residence in that country for the Jews a prolonged agony, a life in death, a death in life." In fact, no less a person than Pobiedonostev, head of the Russian Church, declared that the way to deal with the Jews in Russia was to let one-third die, force one-third to emigrate and compel the remaining third to join the Russian Church.

In this atmosphere, beginning in 1881, the Czarist Russian Government instituted and organized a series of pogroms against the Jews. Several hundred Jews were murdered, and tens of thousands saw their property destroyed. Floods of protest against this barbarism came from all parts of the world, including a protest from President Benjamin Harrison. But the Czar continued his inhuman policy. In May 1882, he issued the infamous "May Laws" barring Jews from residing in villages within the Pale of Settlement and from acquiring land outside of cities or townships. The result was that the Jews were forced out of the smaller towns into the larger ones. Thousands were forced to starve since the larger towns were already overcrowded. In 1891, new repressive measures expelled thousands of Jews from Moscow and Kiev.

In the spring of 1903, the whole civilized world was shocked by the bloody pogrom of Kishinev. It was a thoroughly organized, unprovoked attack on the Jews of that city, led by high Russian officials. Many Jews were killed, maimed and tortured. Synagogues were desecrated and babies smashed to death. For three days this nightmare continued. The world protested, but to no avail. In 1905, bloody pogroms were instituted in Bielostok and Zhitomir. During that year there was a veritable orgy of pogroms in more than fifty localities. Again high government officials were found to be the instigators. In 1910 more Jews were expelled from Kiev and other cities. The attendance of Jewish students in higher schools of education was restricted.

The height of persecution was reached in the Beilis Trial (1911-13), when the cry of ritual murder was raised. Although the government agitated for two years, and even selected their own judges and a jury of ignorant persons who believed in ritual murder, Beilis was acquitted.

After World War I, in the newly created Poland, atrocities were committed against the Jews in more than 150 localities. In 1919, in the Ukraine, pogroms carried on by the Red Bolshevists and the White anti-Bolshevists resulted in the murder of 30,000 Jews in 372 cities, repeating all the worst horrors and bestialities of former pogroms.

Meanwhile Rumania and Hungary had disfranchised the Jews, treating them little differently from Russia and Poland. This increased the desire of the Jews residing in these countries to come to free America.

The East European Jewish immigrants, on their arrival in America, went, almost exclusively, to the large cities. New York City absorbed about half of them. The reasons for this are quite simple. First, the Russian government had forced the Jews to reside only in the larger cities, thus making them an essentially urban people. Second, most of the Jewish immigrants were orthodox in religion, and accordingly, required Jewish communal institutions such as the synagogue, the religious school, and the *kosher* butcher. Consequently, Jews had to settle where other Jews had already made their homes. Third, the opportunities for free western homesteads were gone. No more fertile land was available for distribution under the Homestead Act of 1862. The geographic frontier was practically closed by 1890. Fourth, the kind of jobs the Jewish immigrants were able to obtain were in industries located in the large cities, as for example, the clothing industry in New York City.

Though the Jewish areas were the most densely populated, their death rate was the lowest in the city. This condition may be accounted for in part by the hardiness of the Jews, but probably more so by the Jewish religion, which emphasizes cleanliness and sanitary conditions. Despite economic difficulties, however, these immigrants were happy and grateful to be in the United States, where they were free to establish and maintain their religious institutions, and where they enjoyed freedom.

In time, the East European immigrants prospered. From peddlers and workers in the garment industry, many rose to become storekeepers and manufacturers. Many moved out of the slums to the more modern and better sections of the cities. There they became an integral part of the general American population. The children of these immigrants attended the high schools, colleges and professional schools. Some became successful business men, gaining prominence in the garment and motion picture industries. Others became artists, musicians, composers, writers and prominent producers and directors in the motion picture industry. Still others became doctors, lawyers, engineers, teachers, judges, and legislators. All appreciated the freedoms and opportunities afforded them in America and the success they achieved. They were and remain dedicated to the preservation and strengthening of freedom and opportunity for all.

4. Immigration Restricted

After World War I, the movement to restrict immigration to the United States gained support. In 1921, Congress enacted the quota immigration law, limiting the number of immigrants to 3% of the total of foreign born of each nationality resident in the United States on the basis of the census of 1910. The effect was that Jewish immigration dropped from 119,036 in 1921 to 53,524 in 1922. In 1924, the Johnson-Reed Law was passed, restricting immigration from the countries of eastern Europe still further, namely, to 2% on the basis of the 1890 census. Jewish immigration, in consequence, dropped to about 10,000 per year. The National Origins plan became effective in 1929. It determined the quota of white immigrants from a country on the basis of the number of people of that country already in the United States according to the census of 1920. It thus limited all immigration to no more than 143,000 each year, and discriminated against people from southern and eastern Europe. Since World War II, under the Displaced Persons Acts of 1948, 1950, and 1953, over 300,000 displaced persons are admissible in excess of existing quotas, but very few have been actually admitted. The McCarran-Walter Immigration Act of 1952 accentuated the quota system, although it ended the exclusion of people of the yellow and black races.

Our present law provides for the admission of a maximum of about 154,000 quota immigrants annually. Of these, over 65,000 are assigned to the United Kingdom, 26,000 to Germany, nearly 18,000 to Ireland, and the remainder of less than 50,000 is divided among all the other countries of the world. Only a few thousand are admitted from Asia. This policy makes it difficult to combat the communist charge that the United States considers non-whites who comprise two-thirds of the world's population as inferior, and exposes America to the twin charges of racism and discrimination. America finds itself in a position that contradicts the basic democratic principle that an individual is to be judged solely on his achievements and not on the racial group to which he belongs. Moreover, ethnologists now recognize that the basis of our present immigration quotas which is a "biological, anthropological and ethnological investigation into the birth of ancestors of those resident in the United States in 1920," is a scientific absurdity.

These are some of the reasons that motivate such organizations as the American Jewish Committee and the Anti-Defamation League of B'nai B'rith to oppose vigorously the quota system. They maintain that America must be preserved as the haven of refuge and the beacon of hope for the oppressed and persecuted peoples of the world just as it has been in the past.

D. PARTICIPATION IN THE DEFENSE OF FREEDOM

From the War for Independence to the Korean War, the American Jew has been zealous in defense of freedom and democracy. As participants in those wars, the

Jews have epitomized their traditional struggle for the right of all men to self-determination. America's wars have been struggles against some form of dominance: monarchy, bigotry, slavery, colonialism, persecution, and for protection against invasion and European reaction.

1. The War of 1812

The Jewish community in America numbered not many more than 3,000 in 1812 when the sons of those who had fought for independence in the Revolutionary War were enlisted in the cause of the preservation of that independence. From that epoch to the conflagration of the Second World War, the Jews, along with men of all other faiths, have served as soldiers, sailors, privates and generals.

In the brief annals of the Second War for Independence are to be found the names of a goodly number of officers and men of Jewish religion. For example, Captain Mordecai Myers of New York was a distinguished hero who led a victorious charge against the British at Chrysler's Farm near Williamsburg, Virginia. Major Abraham Massias was largely responsible for the action that prevented an invasion of Georgia. Uriah P. Levy, who became a commodore, fought successfully for the abolition of corporal punishment in the Navy. Midshipman Joseph B. Nones, son of the Major Nones of the Revolutionary War, served on Decatur's staff on the Guerriere, and later participated in the Peace Conference in Ghent as secretary to Henry Clay. Manuel Phillips served as a naval surgeon, Major Alfred Mordecai and many others served in various capacities.

Perhaps Judah Touro was the outstanding Jewish American of the War of 1812. While he did not distinguish himself in a military sense, he did fight in the line, was wounded, and, following the war, became a founder of the Jewish community of New Orleans. He was a merchant, exporter and importer, and a great benefactor of his own and other communities, both Jewish and Christian. Touro donated $10,000, half the amount needed for the Bunker Hill Monument. When a Universalist Church in New Orleans was sold at auction because of a foreclosure of the mortgage, Touro bought the mortgage and made a gift of it to the church. In 1850 he bought a synagogue for the Jews of New Orleans. In 1852 he bought an estate, converted it into a hospital and gave it to the city. The Touro Infirmary still stands in New Orleans as a monument to his kindness. When he died in 1854, Touro left bequests to practically every charitable organization in America.

2. The Civil War

Like other Americans, the Jews were divided on the issues of the Civil War. A few considered the abolitionists to be fanatics, demagogues, red republicans and revolutionaries. The vast majority were led by Rabbi David Einhorn of Baltimore, an ardent advocate of abolition, who pointed out that God had emancipated the Hebrew slaves from Egyptian slavery, and that the religious principles of freedom and righteousness must triumph over prejudice. He maintained that slavery and the "know nothing" agitation against aliens were of a piece. He said that the freeing of the slaves and the extension of democratic rights to the Negro would safeguard the status of all other groups and would enable America to assume leadership in the movement for world-wide democracy.

On the other side were descendants of Jews who had settled in the South in the 18th century. Wealthy merchants, bankers, and planters, they had absorbed the sociological mores of the slave holding aristocracy. They viewed slavery as a natural institution and, in general, defended the right of the states to secede from the Union. Many of them had liberated their own slaves before the Civil War, but they participated in the struggle of the Confederacy.

President Lincoln, who was always ready to defend the Jews against unjust attacks, supported them in their successful efforts to serve as army chaplains. It was Rabbi Fischel of New York who went to the White House in 1861 to explain to President Lincoln that he had come to "contend for the principle of religious liberty, for the constitutional rights of the Jewish community and for the welfare of the Jewish volunteer." His mission was successful. The old law calling for regularly ordained ministers "of some Christian denomination" was replaced by the new law of July 7, 1862 "that no person shall be appointed a chaplain in the United States Army that is not a regularly ordained minister of some religious denomination." Jacob Frankel became the first American Rabbi to serve as an Army chaplain.

General Grant's Order No. 11 dated December 17, 1862, expelling Jews "as a class" from his army department in Tennessee was a blot on the name of that great general. Cesar Kaskel of Paducah (Kentucky) contested this order. He led the protesting delegation to Lincoln. The following is part of the conversation that occurred in the White House:

LINCOLN: And so the children of Israel were driven from the happy land of Canaan?

KASKEL: Yes, and that is why we have come unto Father Abraham's bosom, asking protection.

LINCOLN: And this protection they shall have at once.

President Lincoln directed that Grant's order be revoked.

With reference to the Civil War, Professor Allan Nevins, distinguished American historian has written: "It was primarily because of their own determined energy that the Jewish group emerged from the war with their rights and immunities fortified and acknowledged; and in battling for their own place in the American democracy, they had performed an important service to all Americans."

The exact number of Americans of Jewish faith who fought for the Union is not known. Rabbis in the North had urged their congregants to enlist, and the appeals were heeded. Recent immigrants from Germany, Austria, Hungary and Poland who had lived under systems which paralleled the caste aristocracy of the southern states, the liberal "Forty-Eighters", had sympathized with the Abolitionists and joined the colors of the Union with great enthusiasm. It is estimated that 6,000 Jews served in the Union Army and Navy. Of this number, about 700 were officers: at least 8 generals and 21 colonels. Among the northern general officers were Major General Frederick Knefler, General Leopold Blumenberg and Brigadier General Philip J. Joachimsen. The highest award for bravery, the Congressional Medal of Honor, was awarded to 7 Jewish soldiers. A new treatment for gunshot wounds was developed by Lt. Col. Israel Moses. He was the most outstanding among the 25 Jewish surgeons in the Union forces.

It might be well to point out that many Union regiments were made up of German emigres who had come to America in 1848 following the unsuccessful rebellions against tyranny. They were fervent protagonists of freedom and democracy, and served throughout the War on the side of the Union.

About 1,500 Jews served in the Confederate Army. Among them were 23 staff officers and several naval officers. Outstanding among the latter was Commodore Levi Myers Harby, who took a leading part in the Galveston defense. David de Leon was Assistant Surgeon-General, A. C. Meyers was Quartermaster-General and J. Randolph Mordecai was Assistant Adjustant-General.

A very great service was rendered the Confederate Navy by a civilian, David Lopez, who designed the "Little David", the ancestor of the modern torpedo boat. This same man designed the beautiful synagogue, "Beth Elohim", in Charleston, South Carolina.

Perhaps the most important civilian position in the Confederacy besides that of Jefferson Davis, its President, was held by Judah P. Benjamin. He served as Attorney-General, Secretary of War, and finally as Secretary of State. A man of great intellectual power, he was called the "brains of the Confederacy." Benjamin, who had no strong religious ties, did not appreciate the great moral disadvantage under which the Confederacy fought. Following the collapse of the Confederacy, he fled to England.

A war cannot be won without financial backing. Two Jews were conspicuous in this field on the side of the Union: August Belmont, and Joseph Seligman. August Belmont, a German by birth, was the representative of the Rothschilds in New York. In 1837, he resigned his position and founded the firm of August Belmont & Company, private bankers. His political influence was wide, and for many years he was a Democratic National Committeeman. He also had a great deal of influence in European banking and financial circles. During the war Belmont raised and equipped the first German born regiment sent from New York City. His intercession with powerful European bankers in behalf of the Union side was considered invaluable. Carl Sandburg wrote, "Belmont had gone to Europe and quietly warned financial circles that the Southern Confederacy was not a good business risk, wreaking more practical damage to the South than Beecher's orations in England, though the work of Belmont was undercover."

Joseph Seligman was born in Bavaria in 1819, and came to America in 1837, and his brothers, William and James followed in 1839. They went first to Alabama and started a dry goods store, then in 1848 they moved to New York and began manufacturing. By 1861 they were one of the largest clothing manufacturing firms, supplying uniforms to the Union Army. In 1862, they sold out and became bankers. When the Government needed money desperately, and when neither England nor France would buy United States bonds, President Lincoln called upon Joseph Seligman, who saved the day by selling in Frankfort, Germany, $200,000,000 worth of bonds. Seligman was invited by President Grant to become Secretary of the Treasury, but declined, acting instead as unofficial financial advisor. He was extremely responsive to the public interest, submitting favorable financial plans to the country, serving in the Committee of Seventy of New York City, which ousted the "Tweed Ring", acting as a member of the New York City Board of Education from 1872-5, and as chairman of the New York City Rapid Transit Commission. He was also active in many charitable organizations.

Marcus Otterbourg was born in Bavaria and went to Paris where he educated himself in languages and became a teacher. He came to Milwaukee from England, and then went to Washington, D. C. as a news correspondent. Here he made a reputation for himself and in 1861, President Lincoln appointed him consul at Mexico City. This post was a very important and trying one, in view of the conditions that were then prevalent in Mexico. Otterbourg did such a creditable job that Seward, the Secretary of State, persistently asked President Johnson in 1867 to appoint him Minister to Mexico. Due to the trouble between Johnson and the Senate, the appointment, as well as everything Johnson asked for, was refused by the Senate.

Otterbourg returned and settled in New York where he studied law and was admitted to the Bar. In 1872 he was appointed Police Justice (Magistrate) and served as such until 1882. He fought tirelessly against the Tammany machine, refusing offices and nominations which Boss Tweed offered in return for joining Tammany Hall.

3. The Spanish-American War

By 1898 the number of Jews in America had been increased by many who had fled from the pogroms and ghettos of Poland and Russia. Another appeal to arms, this time for the liberation of Cuba from the tyranny of Spanish exploitation, did not fail to arouse their patriotic fervor. In this brief war it is estimated that from 2,500 to 4,000 served in the Army and Navy. Large numbers of Russian Jews enlisted. On the ill-fated battleship *Maine*, there were 15 Jews. Two young naval officers of this war — Lt. Joseph Strauss and Lt. Commander Edward D. Taussig, in later years rose to the rank of rear admiral. In Colonel Theodore Roosevelt's regiment of "Rough Riders", there were a number of soldiers of Jewish faith who followed him up the hill of San Juan. The first volunteer accepted by the War Department was Colonel Dr. Joseph M. Heller. He was cited for "gallant service in attending wounded under fire in the battle of North Luzon, Philippines."

4. World War I

When the United States entered World War I in 1917, American Jews were proud to find themselves ranged on the side of those nations fighting for democracy and freedom. With the exception of Russia, the Allies were made up of nations which traditionally had been enlightened in regard to religious minorities. Although Jews had been granted many privileges in the Germany of Bismarck and the Kaiser, they were still not considered to be full citizens. In Austria, Hungary, and Bulgaria, the plight of the Jews was unfortunate. Moreover, the generation of youth which was of war age in 1917, was composed largely of men whose fathers had fled from persecution to settle in the friendly democracy which they loved so well.

More than 250,000 Jews, the equivalent of eight regular divisions, served in the armed forces of the United States in World War I. Of this number, 10,000 were officers. Approximately 3,500 Jews died in combat, and 12,000 were wounded and crippled. American Jews received 1,100 citations for valor. Of these, 723 were conferred by the American command, 287 by the French, 33 by the British and 46 by other Allied commands. The Distinguished Service Cross is worn by nearly 200 American Jews; the French Medaille Militaire, the highest French award, by four, and the Croix de Guerre by 174. The Congression Medal of Honor, the rarest award in the American or any other service, which was conferred on only 90 men in the entire service, was worn by three American Jews: Lieutenant Sidney Gumperts, Sergeant Benjamin Kaufman, and Sergeant William Sawelson.

Among the outstanding naval officers in the war was Rear Admiral Joseph L. Strauss of Spanish-American War fame. He bottled up the German U-boat bases, commanded the mine force of the Atlantic fleet, and was decorated for his magnificent record. Admiral Strauss was also an inventor of note. He invented the first spring-recoil gunmount; was a pioneer in smokeless powder improvement and designed a disappearing mount for submarine deck guns. In addition to the decorations which his own government conferred on him, he was made a Knight Commander of St. Michael and St. George by King George V, and a member of the Legion of Honor of France.

Commander Walter S. Jacobs was awarded the D.S.M. for commanding a division of mine sweepers in the North Sea. Admiral Joseph Taussig, a hero of the Spanish-American War, escorted convoys through submarine and mine infested waters. A number of Jewish officers commanded submarines.

The highest ranking Jewish officer in the Marine Corps was Brigadier General Charles H. Laucheimer, who was born in Baltimore in 1859, the son of German immigrants. He graduated from the United States Naval Academy, and later studied law at Columbia University. From 1881 on he rose rapidly in the Marine Corps. He became a Brigadier General in 1916, and served throughout World War I. He was the author of "Naval Courts and Naval Laws", and "Forms of Procedures for the

Courts and Boards." He died in 1920 and is buried in Arlington Cemetery. The Army and Navy Register states that Laucheimer was universally recognized as one of the most brilliant officers in the service.

The Air Force contained more than 3,000 Jewish men, of whom 374 were commissioned officers. The D.S.C. and Croix de Guerre were awarded to a number of these men.

Among the outstanding officers in the Army were men like Brigadier General Milton J. Foreman, commander of the 112th Field Artillery, who received the D.S.C. as well as French and Belgian decorations; and Colonel, later Brigadier General Abel Davis, who received the D.S.M. and the French Legion of Honor Medal.

One of the outstanding units of the American Expeditionary Force was New York's 77th Division. This group, which had the highest concentration of Jewish soldiers of any American division, fifty per cent, was the only American Division to reach the Aisne after penetrating farther into the German lines than any other Division. Lieutenant-Colonel Douglas Campbell said of this group, "The Jewish boys of the 77th Division were the best soldiers on earth."

The bravery and gallantry of each award winner makes exciting reading. For instance, there is Sergeant William Sawelson who on October 26, 1918, hearing a wounded man in a shell hole some distance away call for water, left his shelter and crawled through heavy machine-gun fire to where the man lay, gave him what water he had in his canteen, and went back to his own shell hole to obtain more water. As he was returning to the wounded man, he was killed by a machine gun bullet. Another hero was Lieutenant Jacob H. Heckman who, with only a pistol, charged a machine gun nest and returned with a German officer and 90 other prisoners.

Abraham Krotoshinsky was a member of the "Lost Battalion" when it fought its last ditch stand, surrounded by the enemy, outnumbered, with its ranks depleted. After one dispatch runner after another had been killed while attempting to get help, he successfully reached American Headquarters and saved that heroic remnant. General Pershing personally presented him with the Distinguished Service Cross.

The exploits of Corporal Barney Salner are described by Major Jesse W. Wooldrige in "Giants of the Marne." Corporal Salner first prevented a German penetration of American lines, in which he was severely wounded. He was carried to a hospital, but after eight weeks escaped and rejoined his unit. Soon after, in one of the key battles of the war, the Argonne attack, Corporal Salner reorganized his unit after all his officers had been killed, and directed and led a bayonet charge that saved a battalion. This action helped to crack the Hindenburg Line.

Perhaps the most heroic and best known hero of the war, immortalized in a poem by Damon Runyon, was Texas Sergeant Sam Dreben, "The Fighting Jew". Sam Dreben was born in Russia in 1872 and came to America as a young man. He enlisted in 1899 and re-enlisted in 1904. In 1918 he again enlisted in the infantry and was discharged as sergeant in 1919. In his earlier service, Dreben served in the Philippines, in connection with the Boxer Rebellion in China, and with General Pershing in Mexico against Pancho Villa. General Pershing called him, "one of my finest and bravest soldiers." On October 8, 1918 near St. Etienne, France, while he was with Company A, 151 Infantry, 36th Division, he was cited for heroism. Dreben's citation reads: "He discovered a party of German troops going to the support of a machine gun nest situated in a pocket where the French and American lines joined. He called for volunteers, and with the aid of about 30 men, rushed the German positions, captured four machine guns, killed more than 40 of the enemy, captured two, and returned to our lines without loss of a man." Dreben won the D.S.C., the Medaille Militaire, the Croix de Guerre, and was decorated by the Italian and French governments.

One of the most important civilian posts in connection with the war, was director of the War Industries Board. To this important post President Wilson appointed Bernard M. Baruch. For his leadership of this great work Baruch received the D.S.M. His citation reads, "For services in the organization and administration of the W.I.B. and in the coordination of Allied purchases in the United States. He established a broad and comprehensive policy for the supervision and control of the raw materials, manufacturing facilities, and the distribution of the products of industry. He stimulated the production of war supplies, coordinated the needs of the military and the civilian population, and contributed alike to the completeness and speed of the mobilization and equipment of the military forces and the continuity of their supply."

Baruch was born in South Carolina in 1870, the son of Dr. Simon Baruch, a Prussian immigrant and Confederate Army veteran, and Belle Wolfe, whose ancestors came to New Amsterdam. He graduated from City College of New York, entered Wall Street, and made a sizeable fortune. From President Wilson on, he has been an unofficial advisor to practically every President in office. He is an outstanding philanthropist and is considered by many as one of the great Americans of our generation.

5. World War II

The second World War became mankind's struggle against the forces of total darkness. For the Jew, in addition, it meant a war for physical survival in Europe in the face of the Nazi scourge which had all but destroyed the Jews of Europe and their centuries' old culture. To defend the democratic faith which fostered freedom in America, to fight in the army of liberty and enlightenment, to avenge the martyrdom of their people in Europe, were the motives which spurred the Jewish soldiers in a cause which embodied every ideal that had ennobled American traditions.

A total of 550,000 Jewish men and women, between 11% and 12% of the Jewish population, served in the Armed Forces of the United States during World War II. In military terms, this is equivalent to 37 Divisions. All the known casualties, dead, wounded, captured and missing, came to a total of 35,157. Of these, 10,500 Jews died, 8,000 in combat. Many Jewish families lost two sons in the war; some three.

More than 36,000 Jews in uniform received awards for valor and merit. They won an aggregate of 61,448 awards. Included were: 1 Medal of Honor, 744 D.S.C.'s, 37 Navy Crosses, 47 D.S.M.'s, 344 Legion of Merit Awards, 1,627 Silver Stars, 2,391 D.F.C.'s, 222 Soldier's Medals, 30 Navy and Marine Corps Medals, 6,090 Bronze Stars, 16,068 Air Medals, and 26,009 Purple Hearts.

The records show that Jewish men and women were in every type of fighting service, on the ground, in the air, on the sea, and under the sea. Information on over 120,000 service men from 402 cities and towns throughout the United States indicate that 81% were in the army, 16% were in the Navy, 2% were in the Marines, and 1% in the Coast Guard. Of the men in the Army, 1/6 were infantrymen and over 1/4 served in all Ground Force Units combined. Twenty-nine percent of all the Jewish Army men were in the Air Force, of whom about every fifth man was a flyer.

Twenty-three men of Jewish faith reached top-level rank in the United States Army and Navy: six Major Generals, thirteen Brigadier Generals, one Admiral, two Rear Admirals and one Commodore.

More than a third of all Jewish physicians and dentists were in uniform, 60% of them were under 45 years of age.

One of the first heroes of the war was Brooklyn-born Lieutenant Commander Solomon Isquith, who received the Navy Cross for directing the rescue of the crew of the "Utah" when it capsized during the attack on Pearl Harbor.

There is a destroyer named for a young Minneapolis boy, Ensign Ira Jeffery, who was killed while keeping the ammunition supply going on the battleship "California."

The most outstanding Jewish figure in the Navy was Admiral Ben Moreell, who served the Navy for 29 years. He created and organized the "Seabees", one of the greatest innovations in the annals of the American Navy. Under his direction this force grew from 3,300 in 1941, to more than 10,000 officers and 240,000 men, approximately 3/4 of whom were actually engaged overseas. A brilliant engineer with an international reputation, he is the author of an engineering text that is standard throughout the world. Moreell is a labor mediator of note, and was the one who brought peace in the petroleum and coal industries.

The many Jewish men in the Air Force won numerous awards and medals. It is interesting to note that the bombardier of Colin Kelly's plane was Sergeant Meyer Levin of Brooklyn. Meyer sank two ships in the Pacific and was twice decorated. He died in action in 1942.

American Jews were prominent among the specially selected personnel for the mission to deliver the atom bomb to Hiroshima and Nagasaki. In the Nagasaki raid, Lieutenant Beser was awarded the D.F.C. for his judgment and courage.

Jewish doctors, chaplains and nurses also served and died for their country. Among them were Dr. Jacques Saphier and Rabbi Alexander Goode. Goode and three Christian chaplains went down with their ship, on February 26, 1943, after having given up their life preservers to enlisted men.

First Lieutenant Frances Slanger of Roxbury, Massachusetts, wrote a letter of love, devotion, and admiration for the American soldier just before a shell struck her tent and killed her. She was the first American nurse casualty of World War II. Stars and Stripes printed the letter and many soldiers carried it in their wallets.

Space will permit the naming of only a few of the many Jewish heroes in the American Army. Among the bravest was Lieutenant Raymond Zussman from Detroit, who almost alone fought the Battle of Noray le Bourg, a town in central France. Zussman was stranded in his tank. He picked up a carbine as he hopped off. He personally killed 17 Nazis, captured 32, captured two anti-tank guns, an anti-aircraft gun and two trucks. Three days later Raymond was killed. Nathan Zussman, his father, a Russian immigrant, received Raymond's Medal of Honor, awarded posthumously.

No picture of World War II would be complete without recounting the story of Technical Sergeant Abraham Todres of Brooklyn, who enlisted in the Army Air Force in 1941 at the age of 19. In four years he accumulated a total of 30 decorations, becoming the most decorated Jewish fighting man of the war. He fought in Alaska, in the South Pacific, in the Southwest Pacific and in Europe, as a bombardier, a gunner, an engineer, paratrooper and a combat photographer. He fell among the Japanese and got away. He was captured by the Germans and escaped.

Todres fought at Dutch Harbor and Attu within the Arctic Circle, at Guadalcanal on New Guinea, and on New Britain. He was in the Battle of Midway. As bombardier he sank the Japanese aircraft carrier "Hajoha" while 80 Japanese fighter planes were chasing his bomber. He was shot down that day and picked up at sea by a Navy destroyer. With the entire crew of the plane, Todres was up the next day, sank a Japanese cruiser in the Coral Sea, and was shot down again and rescued again. He bailed out once over Bougainville, coming down behind the Japanese lines, but crawled through thick jungle past Japanese positions, back to the American lines.

Todres was wounded several times and was returned to the United States but urgently pleaded for flying duty overseas once more. In 1944, he was sent to England as gunner and engineer on a bomber. He went on pre-D-Day bombing missions over Germany, Belgium, and France. On a special voluntary mission he dropped by parachute into Nazi-held France and hid out for a month with the French underground, disguised as a French peasant, or student or businessman, taking notes and photographs of German positions, useful for later bombings. A German Army patrol stopped him once, while he was pushing a wheelbarrow along a French country road. They questioned him, but he played deaf and dumb, and the Nazis let him go. In his own way Sergeant Todres got back to England with his photographs.

On D-Day, Todres was in a bomber over Cologne. The plane was shot down and he bailed out. The Germans took him prisoner, but he and a group of other prisoners overwhelmed their guards, leaped into a truck and got away.

The decorations awarded to Todres include the D.F.C. and two Oakleaf Clusters, Silver Star for gallantry, Purple Heart and two Oakleaf Clusters, Croix de Guerre, Air Medal and 19 Oakleaf Clusters, Bronze Star, and Presidential Unit Citation. When he was honorably discharged in 1945, he was a boy of 23, and a hero.

Among the war heroes, must be included Albert Kahn, a civilian, whose contribution toward the defeat of the Axis powers matches that of many a general. Kahn was born in Germany in 1869, went to Baltimore in 1881, and then settled in Detroit. His father peddled fruit while Albert worked in an architect's office. At the age of 21 he won a scholarship which sent him to Europe where he became the world's number one industrial architect, handling and planning during 1941 more factory construction than any other industrial architect in the world. His masterpiece of planning was probably the Ford's Willow Run Bomber Plant, the largest building erected in the world. It was the world's largest bomber factory and cost $65,000,000 to construct. Kahn died on December 8, 1942.

E. PARTICIPATION IN THE ECONOMIC DEVELOPMENT OF AMERICA

1. The Land of Opportunity Opened Early

Despite the difficulties under which Jews and Christian non-conformists labored in some of the colonies in the area of political life, their participation in the economic life of the New World was almost unhindered. The resources of America afforded them rich opportunities for economic usefulness. From Boston to Savannah, Jews established new industries and prospered as the colonies grew and became states.

In Newport, Rhode Island, Jacob Rivera, a Portuguese Jew, established the first spermaceti (whale oil) candle factory in America. By 1761 there were seventeen such factories owned by Jews. Newport became the center of this important industry which by 1770 had exported 379,012 pounds of candles. The Jews in Newport also owned twenty-two distilleries, four sugar refineries and several furniture factories.

The most prominent citizen in Newport was Aaron Lopez, whose contribution was of paramount importance to the economic growth of our country. Besides being in the spermaceti candle business, before the Revolution he was the largest ship owner and the wealthiest merchant in the city. His ships went whaling as far as the Falkland Islands and carried on the usual trade between the continents. Ezra Stiles, the President of Yale, recorded in his diary, "He was a merchant of the first eminence, for honor and extent of commerce probably unsurpassed by no merchant in America." During the Revolutionary War, the British warships captured and destroyed Lopez's vessels, and he himself was forced to flee from Newport.

Of particular significance in the economic development of the United States, especially in the early period, was the work of the Pennsylvania Jews. David Franks, born in New York of German parents, Joseph Simon, and Barnard and Michael Gratz, German Jewish immigrants, were among the pioneering promoters and merchants who pushed the frontiers and laid the groundwork for the present states of West Virginia, Ohio, Indiana, Kentucky, Illinois and Mississippi. They and their associates developed and colonized in all these states. These prominent Jewish pioneers owned hundreds of thousands of acres and had trading posts, forts, and agents all over that territory. They distributed merchandise by pack train, boats and every other form of available transportation. Their agents included such men as Colonel George Groghan and Major William Murray. They bought and sold millions of acres of land.

During the Revolutionary War, the Gratz Brothers gave and loaned money to the Government. When the War halted trade and colonization, they turned to privateering which aided immensely in winning the War.

Later, during the nineteenth century, East European Jewish immigrants first peddled and then later opened stores. However, they came to America when the machine industry was developing rapidly, and they had neither the capital nor the contacts to compete with native industrialists. Accordingly many of them became factory workers, earning their living as machine hands in the needle trades. In time, they developed the great clothing industry.

2. The Clothing Industry

The Jews have been identified with the clothing industry as far back as the Middle Ages. It is, therefore, not surprising that they were prominent in the development of the clothing industry in the United States.

In colonial times, ready-made clothing was unknown. Clothes were either home-made or sewed by an expert or journeyman tailor, depending upon the wealth of the client. During the period of 1830 to 1860, ready-made clothing for sailors, coal-miners and the poorer population of the country began to appear.

The introduction of the sewing machine in 1850, together with the influx of large numbers of German Jews, stimulated the development of the clothing industry. These machines made possible a division of labor which resulted in speedier production, cheaper prices, and a better made garment. The new immigrant played a large role in spreading the use of ready-made clothing among the manual workers and in the western states and territories.

The Civil War greatly increased the demand for ready-made clothes, particularly army uniforms. At the same time the government raised the tariffs on imported goods, which in turn, increased domestic production. Technological and organizational experiences during the Civil War further stimulated development of the industry in the post war years. Among the largest clothing manufacturers at this time were the Seligman Brothers, and Hart, Schaffner and Marx (1887). New York, Chicago, Philadelphia, Baltimore and Rochester became clothing centers.

The sewing machine, however, introduced one evil. Since it was relatively inexpensive, it was within the reach of the home workers. Acting as a production unit, the man operated the sewing machine in his home, while his wife and children did the basting, finishing and buttonholes. Because of this, manufacturers were frequently unable to compete with the small producers who used to work at all hours in all sorts of places. These places, called "sweat-shops", were in existence even before the East European Jewish immigration.

The manufacture of ready-to-wear clothes brought into being two types of factory work. One was the so-called "inside shop" in which the manufacturer operated his own factory and hired his own labor. The second was the "outside shop" in which a manufacturer gave his work to "contractors" who would either turn it over to the home workers or hire workers in their own shops.

The invention of such new devices as the cutting machine in 1875, and the increased immigration of East European Jews, created further changes in the clothing industry. East European Jewish immigrants as they replaced the seamstresses and workers of an earlier period, introduced new methods of production, notably "team" work and the "task" price. Each team consisted of an operator, a baster and a finisher. In addition to the team there were usually a presser and a girl for sewing on buttons and making buttonholes. Each member of the team had a specific part of a garment to make and in a short time gained such efficiency in his work that the team was able to turn out an increased number of garments.

However, the increase in productivity proved to be disadvantageous to the workers. Immigrants who arrived in large numbers, quickly learned the trade, and replaced skilled tailors. They formed a ready supply of workers available at low rates. Exploitation of them assumed extreme proportions. Demands for increased requirements for the "task", for more output and for longer hours of work resulted in the breakdown of health. Moreover, despite an increase in the working hours, there was no corresponding increase of pay. The result was a decrease in real wages.

Competition among contractors made prices even lower, which in turn cut wages still further. When a contractor gave out work to a sub-contractor, he received a commission. The result was that those who worked in the "outside" shops had to meet the demands not only of the manufacturer, but also of the middleman, the contractor and the sub-contractor. The "inside" shop could not compete with these depressed conditions.

An "outside" shop was usually located in an East Side tenement, often in one of the rooms of the apartment of the contractor or owner of the shop. In many cases there were no windows in the room and consequently no ventilation. The place was filthy with cloth remnants, the air saturated with dust and cloth particles. Frail East European Jews, including Talmudic scholars, worked at the sewing machines for as long as twenty hours a day, never leaving the machine and only occasionally stopping for a brief rest.

There were a number of reasons for the attraction of these immigrants to this work. Upon arrival in the United States most of these East Europeans were penniless, with no skilled trade, and they wished to live and work with people whom they knew. The increased division of labor in the clothing industry made it possible to master one step of production in a short time.

When the concentration of Jews in the clothing industry is discussed, it is necessary to keep in mind the fact that the persecution which they had suffered in their European homelands made many physically unable to do construction or other heavy work. Tailoring did not demand physical strength. Moreover, the immigrants did not know English and were afraid to approach strangers in the new American world. Also, many were orthodox and observed the Sabbath, and so the clothing industry, virtually the only one in which there were many Jewish employers, was the one in which they felt they could apply for work. Another factor was the contractors' practice of meeting new immigrants when they arrived in New York and hiring them immediately at the point of debarkation. Finally, their friends from the old country already lived in New York, and worked in these industries.

From these sweat-shops, many of the East European immigrants rose to positions of subcontractor, contractor and eventual manufacturer. In time, sweat-shop workers organized themselves into unions, and made their unions models of usefulness and service for the entire country. As a result, work in the clothing industry today is well paid and offers the shortest working hours and best working conditions.

3. The Clothing Industry and the New Unionism

The two men whose names are closely linked with the development of the clothing unions are the late Sidney Hillman and David Dubinsky. Born in Lithuania, Sidney Hillman came to America from England. In 1914, he was elected the first president of the Amalgamated Clothing Workers. He led the eventful struggle of the clothing workers against exploitation, sweat-shops, slums and insecurity.

The union has not limited itself to collective bargaining but has also been active in politics, community and international affairs. It pioneered in employer financed health, welfare and pension programs and set up its own insurance company. Since 1914 it helped to get wages raised from an average of 25¢ per hour to the present (1955) level of $1.62 and to get the work schedule cut from 70 to 36 hours per week. There has been no strike in the industry in 25 years. When business is slack and the clothing industry is in financial difficulties, the Amalgamated moderates its wages and other negotiation points.

Union housing projects provide homes for 2,500 families. The union contributes over a million dollars a year to charitable causes in America and abroad. In cooperation with the employers, a million dollar Sidney Hillman Foundation has been created to provide scholarships and to promote better industrial and race relations and world peace. The Amalgamated encourages adult education, emphasizing creative arts and recreational activities for its members.

Sidney Hillman became the head of the Textile Organizing Committee of the CIO. In 1933, President Franklin D. Roosevelt appointed him to the Labor Advisory Board of the National Defense Advisory Commission. In 1941, he was made director of the Labor Division of the Office of Production Management.

Hillman's services to his country took him far afield from his official duties with the union. He served as advisor to the President in matters affecting war production, and as political assistant during the elections of 1940. At the time of his death, he left to the Amalgamated Clothing Workers Union a great legacy of benefits gained for thousands of workers and for labor-management relations.

David Dubinsky came to America from Russia in 1912. He became a major factor in the growth and development of the International Ladies' Garment Workers' Union and assumed its presidency in 1932. Under his leadership this union has pioneered in many fields of employee welfare. David Dubinsky, though he had little formal education, has a real understanding of the importance of education and has promoted the use of union funds for the educational development of union members.

The I.L.G.W.U. operates health centers in 9 cities where members can obtain medical care for as low as $1.00 a visit. Today, a New York Center, which was begun in 1913, occupies 6 floors of its own 26 story skyscraper. This union was the first to publish complete financial reports embracing all its activities and also the first to establish a summer vacation resort. It created its own theatrical production, "Pins and Needles", which played in most of the cities of the country and netted the union close to $2,000,000.

The industries included in the membership of the I.L.G.W.U. manufacture 90% of the clothes worn by American women. The fact that the industries had their first strike in almost twenty years, indicates employer-employee relations unique in the history of trade unionism.

4. The Labor Movement

The American Federation of Labor, organized in 1886, was born of discontent with the policies and practices of the Knights of Labor. It emphasized craft unionism which received impetus in 1881, when Samuel Gompers and Adolph Strasser achieved real success with the International Cigar Makers Union. Gompers' formula was simple: organize skilled workmen in their own craft; charge high dues in order to maintain a sound treasury to give aid to members in the event of sickness, death or unemployment. Craft unions, following these prescriptions, soon became powerful factors in their trades. The infant AFL of 150,000 members saw the light of day at the very moment when the star of the Knights of Labor was at its zenith. Under the leadership of Samuel Gompers, it became the outstanding labor organization in the United States.

Samuel Gompers was born in poverty in London in 1850, and at the age of ten was apprenticed to a shoemaker. All the formal education that he ever received in England was in a Jewish free school which he attended from the age of six to ten. Like his father, he became a cigarmaker. In 1863, the family came to America. They established their home in New York's East Side. Samuel picked up some odds and ends of education at Cooper Union. At 24, he had organized a militant cigar union and prepared to promote craft unionism.

The secret of the success of Gompers' American Federation of Labor lay in its tactics, program and policies. It was practical and conservative. Gompers realized that the American worker was more interested in improving his own lot than in socialism and world reform. Labor, he believed, must be thoroughly organized. He maintained that if capital possesses a monopoly of business enterprise, then labor must possess a monopoly of the job. Labor must be organized and permitted to negotiate with employers on matters of wages, hours and conditions of employment. The unions would then serve to eliminate the previous unequal position of the individual in bargaining situations. Collective bargaining between employers and groups of employees was to be the new order of the day. Gompers maintained that once terms satisfactory to both sides are agreed upon, a trade agreement should be drawn up and signed by the representatives of management and labor. The Federation grew rapidly. Gompers' policies were successful in achieving union recognition, collective bargaining and trade agreements. Many crafts won the eight hour day. Large union treasuries were built up; union members received sickness and unemployment benefits, and their families received death benefits.

Samuel Gompers and the Federation of Labor did not attack capitalism. They accepted the importance of private enterprise in this country. They would have nothing to do with revolution, socialism, anarchism and communism. Speaking of socialism, Gompers said, "It will divide us over mere theory and display our weakness at the polls".

5. The Motion Picture Industry

In 1894 the only motion picture known to America was the "peep show" in the penny arcade. American Jews were the pioneers who developed the motion picture industry to the point where it now brings entertainment to 85 million people weekly. Lubin, Fox, Balaban, Warner, Zukor, Loew, Laemmle, Mayer, Mark and Goldwyn are among those who helped to build the modern screen industry. The majority of these men were either immigrants or children of East European immigrants.

Adolph Zukor was born in Hungary in 1873, and came to America in 1888. He worked as a clerk and later as a furrier until 1905 when he became a partner of Marcus Loew in a penny arcade. In 1912 he originated the first feature program ever established by introducing the multiple reel film, the forerunner to the modern film.

Barney Balaban was born of Polish immigrant parents in 1887, in Chicago. His parents were very poor and he went to work at the age of 12. In 1908, he and four brothers entered the motion picture industry with a capital of $68.00. From such inauspicious beginnings, Balaban has built a chain of theatres throughout the country, and has become one of the titans of the industry.

The Warner Brothers, Harry (1881) and Albert (1884) were born in Poland, and Jack (1892) was born in Canada. Their parents emigrated from Poland to Canada in 1890 and in 1894 moved to Youngstown, Ohio. The brothers travelled about in nearby towns showing films. In 1912 they sold the film exchange and began to turn out Warner features at the Vitagraph studios in New York. In 1918, they moved to California, built their own studios and made pictures with money loaned them by independent financiers. In 1926, they produced the first sound picture, "The Jazz Singer", with Al Jolson, a great musical comedy star who was the son of an immigrant cantor. Since that time Warner Brothers have pioneered in many of the improvements in sound film making and have produced scores of outstanding films.

6. Finance

The tremendous economic development of the 19th century created the need for capital with which to provide for developing new industries, building railroads and new textile factories, mining iron and making steel, and making America economically independent of European capital. This provided new opportunities in the area of financing and banking. By the time of the Civil War, several important Jewish banking houses had been established. Enterprising immigrants, mostly from Germany, formed the nucleus of most of these new establishments and proved to be of much help in expanding American economy.

During the Civil War, the Union Army and the United States Government often looked to these banking firms for financial assistance. In the great expansion in all forms of industry that followed the Civil War, the banking houses continued to provide much assistance. As the need for more and more money developed, these institutions engaged in activities for the United States Government as well as for private industry. Today, the complexities of modern finance are such that banking and financial institutions can no longer be labeled Jewish or Christian. On the Stock Exchanges of the country, the cosmopolitan nature of modern finance and industry makes it both unacceptable and illogical to base distinctions on religion.

7. Merchandising

Jews have developed the field of merchandising in many cities of the United States. They pioneered in the mail-order business and in the development of department stores in many cities. The great merchants gave of their time and wealth to advance philanthropic enterprises for the betterment of life in America. The Rosenwald Foundation has made distinctive contributions to the progress of Negro education. The Filene Foundation has made possible college educations for many poor men and women. Bamberger's in Newark endowed the Institute for Advanced Study at Princeton.

8. Other Economic Activities

To name all the fields of activity in which American Jews have participated is to call the roll of farming, building, mining, newspaper publishing, book publishing, chemistry, roads, subways, ships, and other fields. The Guggenheims, who developed copper and silver smelting in the United States and Latin America, established the Guggenheim Foundation for the purpose of stimulating, through endowment and fellowships, research in science and aviation. Joseph Pulitzer founded newspapers in New York and St. Louis, notably the New York World and the St. Louis Post-Dispatch, and established the famous Pulitzer Prizes. Adolph S. Ochs was the publisher of the New York Times and the Louisville (Kentucky) Courier.

In the field of radio and television, the discoveries and leadership of General David Sarnoff and the guidance of William Paley have made radio and television communication fundamental to the safety and the pleasure of America.

PART II

THE AMERICAN JEWISH COMMUNITY

The American Jewish community is the result of hundreds of years of historical development. It consists of a great variety of religious, educational, cultural, recreational and philanthropic institutions. The Jewish immigrants brought with them their own culture patterns, products of their position in, and reflective of, the culture of their native lands. When they came to America, similar patterns of community life were reproduced within the American environment.

Rich traditions of community organization and self-help were characteristic of the Jews. Not only did Jews in Europe belong to the central Jewish community (*kehillah*), but every Jew was also a member of a "*hevra*", a prayer, study or mutual aid group. These usually met in small houses of worship whose membership was determined by occupation.

A. LANDSMANSCHAFTEN *(Mutual Benefit Societies)*

With the mass immigration of the Russian Jews to the United States, the immigrants generally organized themselves into *landsmanschaften.* A *landsmanschaft* is a mutual benefit society made up of individuals who have come from the same community in the Old World. The earliest one was organized by German Jews in New York in 1859. The first Polish society was established in 1870. The *landsmanschaft* fulfilled various functions: relief and aid to individual members in America, and to those in need back in the "Old Country," maintenance and perpetuation of the memories of the native homeland, and provision of a medium for the continuance of both social and family contacts.

At the time of the great immigrations before World War I, the *landsmanschaft* was the first unit of community organization in the life of the immigrant. It helped him in time of want and supplied his needs for companionship and understanding. In its insistence on parliamentary forms of procedure and through its democratic organization, the *landsmanschaft* performed an important function in the Americanization of Jewish immigrants. During and after the first World War, many *landsmanschaften* distinguished themselves in relief work in their European home towns.

Since the end of World War I this type of organization has declined in importance as the result of the suspension of immigration, the progressive Americanization of the immigrant, his political and social adjustment to American life, and the annihilation of his kinfolk and neighbors during the Nazi control of most of Europe.

B. FRATERNAL ORGANIZATIONS

The Jewish fraternal orders originated about the middle of the nineteenth century and reached their greatest height in the period of East European immigration. In 1843, a group of German Jews organized the "B'nai B'rith" in New York. In 1849 the "Free Sons of Israel" and in 1859 the "B'rith Abraham" orders were founded. These organizations served as integrating forces for immigrant Jews during the nineteenth century. They offered sociability, mutual aid, health and burial benefits.

Through the years, some of these organizations have declined, others have developed and grown. The oldest and most representative, B'nai B'rith, has expanded its activities to encompass educational, social and cultural projects. As the immigrant Jew became integrated in the American social order, he joined additional organizations of a non-sectarian nature. The Masonic Order, Odd Fellows, Moose, and others enabled him to satisfy his need for fraternity in America.

C. JEWISH EDUCATIONAL INSTITUTIONS

Specialized training is required for the performance of Jewish religious rituals, and for knowledge and understanding of the vast Jewish literature, the Bible, *Midrash*, *Talmud*, Hebrew grammar and Jewish history. The early American-Jewish day school, under the auspices of the congregation, taught secular as well as religious subjects because of the paucity of public education facilities in the middle 1800's. With the rise of the American public school system, the Jewish day school, sometimes called *Yeshiva*, disappeared. In order to fill the gap in Jewish religious education which threatened to disrupt the continuity of Jewish learning, after-school classes for Jewish instruction were initiated. At first, most of these classes were conducted on Sunday morning. However, since this time was viewed by many as insufficient for the transmission of the rich religious and cultural heritage of the Jewish faith, many congregational schools began to organize week-day classes. Today, these classes meet in the afternoons for an hour or two, from two to four times a week, depending upon the emphasis placed upon the study of Hebrew.

In the latter part of the nineteenth century, the *Talmud Torah* school made its appearance. It was generally a communal institution, unaffiliated with any congregation, limited to teaching Jewish subjects, and holding classes at four o'clock weekday afternoons and nine o'clock on Sunday mornings. Each student attended ten to twelve hours a week. Graded courses of instruction were developed, competent teachers obtained and instruction was given to thousands of children.

In 1886, the Yeshiva or day school, providing both religious and general education, reappeared.

For a time, preceding World War II, interest in traditional Jewish learning seemed to decline and emphasis was placed instead on the study of Jewish history, literature, and ethics which were maintained as required courses of study. As a result of the obliteration of Jewish life and culture on the continent of Europe, many American Jews have returned to former traditional requirements. Until recent times, support for the system of *Yeshivoth Ktanoth* (small Yeshiva schools), which have developed in increasing degree since the First World War, was confined to the traditionalist Jews, who are generally referred to as orthodox. More recently, support, recognition, and even sponsorship for this type of school has also come from Conservative Judaism. Reform Judaism has witnessed the significant development of temple nursery schools.

Traditional Judaism developed the system of Yeshiva schools horizontally as well as vertically. By 1953 there were approximately 150 all day schools in the United States, established in forty-two communities in seventeen states and the District of Columbia, with a total of 18,500 students. New elementary schools are being added, established elementary schools are organizing high school departments, and secondary schools are developing facilities to provide for higher Jewish learning. The capstone and crown of the Yeshiva school system in America is Yeshiva University, which had its origin, in part, in the mother of modern American Yeshiva schools, the Yeshiva *Eitz Chaim*, which was founded in 1886.

Jewish education in America has developed into a profession, with professional organizations and publications. In the larger cities, bureaus of Jewish education, sometimes affiliated with the local federation of charities, have been established. These help to finance, supervise, and improve school development.

1. Higher Jewish Education

There are a number of institutions of Jewish higher education. The oldest and best known are such theological seminaries and Rabbinical Academies (in order of their establishment) as the Hebrew Union College - Jewish Institute of Religion (reform); the Jewish Theological Seminary (conservative); the Rabbi Isaac Elchanan Theological Seminary of Yeshiva University (orthodox); and the Hebrew Theological College of Chicago (orthodox). They, and a number of other Yeshivas, which traditionally are institutions for Jewish higher learning, educate practically all of the spiritual leadership of American Jewry.

There are a number of Hebrew teacher education schools. Among the foremost of these are the Teachers Institute and Seminary College of Jewish Studies, the Teachers Institute of Yeshiva University, the Herzliah Hebrew Academy, the Hebrew Union School of Education, all in New York City; Gratz College in Philadelphia, and others in Baltimore, Boston, Pittsburgh, Chicago and Cleveland. While the primary purpose of these institutions is to train teachers, a considerable number of students utilize these cultural agencies exclusively as a means of extending their Jewish education.

The American Jewish community has also established and supports two universities, Yeshiva (in New York City) and Brandeis (at Waltham, Mass.), one graduate institution for Jewish higher studies, the Dropsie College for Hebrew and Cognate Learning (at Philadelphia), and several centers of advanced Talmudic learning. Yeshiva University maintains, among others, a College of Liberal Arts and Sciences for Men, a College for Women, graduate schools in Jewish Studies, in Education and in Community Administration, an Institute of Mathematics, and the Albert Einstein College of Medicine. Brandeis University, the younger of the two institutions, maintains a college of liberal arts and sciences and provides for graduate instruction in certain areas.

B'nai B'rith, the oldest and largest Jewish fraternal order, sponsors the Hillel Foundation, which serves the cultural, religious and social needs of Jewish college students throughout the country. Trained leaders are maintained at sixty-two colleges and universities in the United States.

2. Other Educational Organizations

A number of agencies engaged in publication and in Jewish research and Jewish education reach the American Jewish community, and also the general American community, through their various publications. The Jewish Publication Society of Philadelphia, which has the motto, "More Jewish books in Jewish homes," has been functioning for more than fifty years. It has published an English translation of the Bible, works on Jewish history, biography and over three and a half million copies of books of Jewish interest. The American Jewish Historical Society, which was organized before the turn of the century, has issued about fifty volumes of valuable material.

There are a number of Jewish libraries and museums. The New York Public Library has an outstanding Jewish division. The Jewish Theological Seminary has one of the largest collections of Judaica and Hebraica in the world. Excellent Jewish libraries can be found at the institutions of higher learning, at the Library of Congress, and at a number of universities. Such organizations as the Zionist Organization of America and the American Jewish Historical Society maintain fine libraries and the Jewish Museum in New York City and the American Jewish Historical Society exhibit materials of American Jewish historical interest.

Following the Nazis' destruction of Jewish life in most of Europe, New York City became the home of YIVO (The Jewish Scientific Institute), which sponsors important publications and research in and about Yiddish and Jewish life and letters. In addition, Yiddish speaking groups maintain a handful of day schools, and a Teachers' Seminary, the Jewish Teachers' Seminary and Peoples' University, New York City.

D. JEWISH PUBLICATIONS

Jewish publications in the United States have consisted of numerous newspapers, periodicals, novels, reprints of classical works, and scholarly books and research studies. These have been written and published in English, commonly referred to as Anglo-Jewish literature; in Hebrew, the language of the Bible and of modern Israel; and in *Yiddish*, the language spoken by most of the Jewish immigrants to the United States and their forbears; and in other languages, particularly German, reflecting the geographic origin and language spoken by the Jewish immigrants in the United States at different times.

1. Anglo-Jewish Press

The history of the Anglo-Jewish press goes back to 1823 when Henry Jackson began to publish and edit a monthly entitled "The Jew". It appeared irregularly until 1825. In Philadelphia, in 1943, Isaac Leeser established the monthly called "The Occident". From then on, hundreds of weeklies, many monthlies and a number of dailies have appeared and disappeared. Some of them attained a high degree of literary quality. Among the better known journals in English which mirror Jewish thinking today are: *American Judaism, Commentary, Congress Weekly, Jewish Education,* the *Jewish Quarterly Review, Jewish Social Studies, Judaism, The Jewish Frontier, The Menorah Journal* and *The Reconstructionist.* In addition, there are the *National Jewish Monthly,* published by the B'nai B'rith; the *National Jewish Post and Opinion,* an independent weekly; and a large number of local newspapers.

2. Yiddish Press

During the 1870's a number of Yiddish weeklies were started in New York. There was evident need for a news journal, printed in the language of the immigrant, which would serve to inform him of the developments in the United States and the rest of the world. These papers have achieved a high degree of journalistic quality. In Philadelphia, Baltimore, and Chicago, newspapers in the Yiddish language also were started. With the end of mass immigration of Yiddish speaking people, the demand for such papers declined, but strong Yiddish dailies continue, such as the *Jewish Journal and Day,* and the *Forward* (both published in New York City) and a number of Yiddish periodicals continue regular publication. They have been a vital force in the education and Americanization of the immigrant, and have served to keep alive Jewish culture, knowledge, and tradition.

3. Hebrew Press

The Hebrew press in America is almost as old as the Yiddish press. The first Hebrew weekly appeared in 1871 in New York City. Its development was irregular, the extent of its influence upon Jewish life limited, and its circulation small. From 1871 to 1909 there was little demand for a Hebrew press. Its beginning was due therefore, to the efforts of individuals who, acting from idealistic motives, braved all hazards. Its publications were largely literary and scholarly.

Beginning with the early years of the twentieth century, coinciding with the development of the Zionist movement and the awakened interest in Israel, there developed a marked increase in interest in the Hebrew language. Since World War II and the establishment of the State of Israel, where Hebrew is the official spoken and written language, its importance has increased greatly. American Jews, experiencing a great growth of interest in their religion, its ancient traditions, and its modern values, are expressing a new concern for the Hebrew language.

A weekly periodical, published in the Hebrew language in the United States, is the *Hadoar* (The Post), which began publication in 1921. It has become one of the leading Hebrew weeklies of the world. There are also bi-weekly supplements for children and young readers.

Journals of high literary quality are, *Bitzaron* (Stronghold) and *Mabuah*. Among a number of publications devoted to special interests, the foremost are: *Shevile ha-Chinuk* (Paths of Education), a quarterly; *ha-Rofe ha-Ivri*, a semi-annual devoted to medical subjects and medical terminology; and *Talpiot*, a quarterly devoted to studies in Jewish law and ethics.

E. LITERATURE

Jewish literature in English has consisted, in the main, of the Jewish religious literature (e.g. liturgy, the Bible, and other classical works) in translation, books on Jewish themes, and of Jewish scholarship. In addition to the Jewish Publication Society and the other educational agencies mentioned above, these have been published by a number of private publishing houses, like the Bloch Publishing Company, Behrmans, KTAV, and the Hebrew Publishing Company (all in New York City). Bloch's jubilee, indeed, coincided with the Tercentenary of American Jewish settlement, celebrated during 1954-55.

Part of the literature in Hebrew has consisted of folk and fictional literature. Most of the Hebrew literature, however, has been of the non-fiction type, embracing essays and studies of Judaism, Jewish history and literature, and reprints of the great Jewish classics of all ages. In fact, with the destruction of the great Jewish population and cultural centers in Europe, America has become an increasingly important center of Jewish cultural, educational, and spiritual life, second only to Israel.

Yiddish literature was essentially folk literature, mirroring at first the lives of simple people in East European surroundings. Its vitality and its simplicity reflected the bustle of living in the ghettos of the Pale of Settlement, in Poland, the Ukraine, Rumania, Austria, Hungary, and Germany. During the period of mass immigration, America became the world center of Yiddish literature. Poetry and novels have been published by the thousands in volumes, brochures, and as daily features in the Yiddish press. Much of the Yiddish literature has been translated into English and other languages.

With the extermination of millions of Jews who spoke and read the Yiddish language, the greatest cultural milieu for the language was obliterated. Moreover, the greatest incentive and inspiration for its literature disappeared with the deaths of those millions of Yiddish speaking Jews who lived the lives which were fictionalized in the Yiddish press, and who developed the genius which was reflected in Yiddish literature. Interest in Yiddish literature and the Yiddish language has nevertheless not disappeared in the United States. On the contrary, professorships in the Yiddish language and literature have been established at several of our great universities — notably at Columbia University and some of the New York City Colleges.

F. YIDDISH THEATRE

The period of mass migration saw the rise of the Yiddish Theatre. In the absence of motion pictures, radio and television, it constituted the prime means of entertainment and emotional release for the immigrants. The theatre portrayed and satirized the lives, hopes and ambitions of the immigrants. The closing of immigration, the Americanization of the immigrant, the decline in the numbers of those who use Yiddish exclusively, and the development of other entertainment media, have all contributed to the regrettable decline of the Yiddish theatre.

G. JEWISH ORGANIZATIONS

1. The Jewish Community Center

Since the end of World War I, the Jewish Community Center has emerged as a leading all-inclusive institution in the community. Native to America, it has evolved from the Young Men's and Young Women's Hebrew Associations, which were organizations for the intellectual, social and physical welfare of Jewish men and women, and the Settlement Houses, which were social aid organizations. Its functions vary according to the size of the community and the presence of other educational and recreational agencies. The Community Center usually houses membership organizations, social functions, and often Hebrew Schools. It provides meeting and dining rooms for many Jewish groups. It may have a place for a Jewish library and it publishes the local news bulletin. To a large extent the Center is a child and youth servicing agency. A teen-age canteen, young adult lounge programs, athletics, dances, dramatics, music, films, and camping are some of the activities planned for youth.

The increasing popularity of the Community Center is shown by the fact that in 1921 there were only forty-seven centers, whereas today there are about 350 with a membership well over a half a million. It is an attempt to bring together youths and adults of common religious faith, and by enriching their lives, to strengthen their religious affiliations with synagogues and with the Jewish community.

2. Jewish Welfare Board

The central coordinating and servicing body of the Centers is the National Jewish Welfare Board, situated in New York City. Organized in 1917 to take care of the religious, cultural and social needs of the Jews in the armed forces, it later merged with the central associations of the Y.M. and Y.W.H.A. and similar organizations. The Board has also retained its activities in the armed services. Its division of Religious Activities gives service to the Jewish Chaplaincy and provides for other religious needs of the Jewish young men in the armed forces.

3. Organizations to Help Newcomers

The four principal organizations aiding and rehabilitating the Jewish newcomer to the United States are: HIAS (Hebrew Sheltering and Immigrant Aid Society), U.S.N.A. (United Service for New Americans), National Council of Jewish Women, and the American ORT Federation.

HIAS, organized in 1909, is a merger of the Hebrew Sheltering House Association founded in 1884, and the Hebrew Immigrant Aid Society established in 1902. HIAS's program is to facilitate the lawful entry of Jewish immigrants at the various ports of the United States; to provide them with temporary shelter, food, clothing and other aid; to help them to reach their destinations and find their relatives and friends; to aid them in becoming citizens, and to secure employment for them.

The U.S.N.A., organized in 1945, undertook to care for the immigrant after his arrival in America. Recently it has merged with HIAS.

The National Council of Jewish Women, since its inception in 1893, has played an active part in providing services for Jewish girls and women. It has also participated in various broad Americanization programs.

The American ORT (Organization for Rehabilitation and Training) opened in 1942 to operate vocational training schools for Jewish refugees. It has trained many immigrants in skilled trades.

4. Rescue Agencies, the United Jewish Appeal

In 1938, the United Jewish Appeal, a charitable organization, was established by the merger of the Joint Distribution Committee and the United Palestine Appeal (now called the United Israel Appeal). It resulted from the realization on the part of American Jewry that duplication of effort involved in separate campaigns is both unreasonable and wasteful. The U.J.A. deals primarily with overseas aid and is one of the top fund raising charitable institutions of American Jewry.

The Joint Distribution Committee was organized in 1914 to meet the emergencies of the first World War. After the war its attention was directed to the reconstruction of the war-torn areas and rehabilitation of the Jews of Europe, especially the declassed Jews of the Soviet Union. The persecution and slaughter of Jews by Nazi Germany added to the J.D.C.'s numerous tasks. Vast numbers of Jews who were fortunate enough to have escaped were fed and sheltered in countries adjacent to Germany where temporary asylum was secured. The J.D.C. also aided in transporting and settling these displaced persons in various countries of the world.

The United Israel Appeal is the culmination of many years of divided efforts to raise funds for the building of the Jewish national homeland in Palestine. Since the birth of the State of Israel, the U.J.A. has aided in the enormous task of resettling in Israel hundreds of thousands of Jewish refugees from Europe, the Middle East and Africa.

5. Civic Protective Agencies

There are various national organizations and agencies which fight against persecution, bigotry and discrimination. Four major agencies in this field are the American Jewish Committee, the American Jewish Congress, the Anti-Defamation League of B'nai B'rith and Jewish Labor Committee.

The American Jewish Committee came into being in 1906, as a result of the Russian pogroms and the refusal of the Russian Government to honor the American passports of Jewish American citizens. The A.J.C. fought restrictions against the Jews by Czarist Russia, and the infraction of Jewish rights everywhere in the world.

In 1918, at the conclusion of the first World War, the American Jewish Congress was organized in answer to the demand for a pro-Zionist group to represent the wishes of American Jewry at the forthcoming peace conference.

B'nai B'rith, a social, philanthropic and fraternal order, established the Anti-Defamation League in 1913, to combat anti-Semitism on the American scene. The A.D.L. carries out its program against anti-Semitism through education, social action and law.

The Jewish Labor Committee was organized in 1934, primarily to combat Nazism and Fascism. It represents the large Jewish trade unions and other workers' organizations.

There are also a number of other organizations which have been drawn into civic protective work, though their main objectives are different. Among them are the Jewish War Veterans organizations, and the National Jewish Welfare Board.

Many Jews are members of the non-sectarian agencies which are active in promoting better inter-faith and inter-group relations. Among the better known of these organizations are the National Conference of Christians and Jews, the Urban League and the National Association for the Advancement of Colored People.

6. Welfare and Social Service Agencies

From the beginning of Jewish history, philanthropy, or more correctly "Tzdaka," was carried on by Jews and the Jewish community. Feeding the hungry, clothing the naked, sheltering the homeless, which involved not only caring for transients but also providing homes for the orphaned and the aged, concern for the sick, burial of the dead, redemption of captives, and dowries for poor girls, were the principal kinds of philanthropy practiced by the Jews. In Europe, all these activities were the duty of the "Kehila," the central governing body of the Jewish community.

The Jews of America continue in this tradition. At first, when the community was small and there was only one synagogue, all activities emanated from it. As the community grew, more synagogues were established and various organizations arose, independent of any synagogue ties, whose fundamental purposes were welfare and social service. Each agency — hospital, orphanage, old age home — was completely individualistic, having a separate staff, fund raising program and governing and policy making board. In the twentieth century, to avoid unnecessary and expensive duplication of effort, the Federation of the Jewish Charities was organized to unite all the charitable organizations within a city, for the purpose of fund raising and over-all policy making.

Some institutions are national. The most important among these are: the National Jewish Hospital for Consumptives of Denver, which is non-sectarian; the National Home for Jewish Children at Denver; the National Desertion Bureau of New York City, whose task is tracing missing Jewish people; the National Braille Institute, which seeks to promote the cultural and religious welfare of the blind; and the Leo N. Levy Memorial Hospital in Hot Springs, Arkansas, founded by the B'nai B'rith, which serves patients, predominantly non-Jewish, suffering from rheumatic, arthritic and blood diseases.

In the local Jewish communities are the usual welfare and social service agencies which provide for the care of the children and of the aged, hospitals, vocational service and family service. Presently, the Jewish community maintains about seventy-five homes for the aged. However, these institutions try to place the aged in private homes where they can take care of themselves and meet other than aged persons. Other innovations in the field are apartment projects with small units for couples, central dining and social rooms, synagogues and other facilities.

Hospital care accounts for 20-45% of the total expenditures of the Jewish communities. Today, there are some sixty-five Jewish hospitals in the United States, all of which are non-sectarian, with over half of their patients being non-Jewish. The original rationale for the establishment of Jewish hospitals in America was to care for the Jewish sick and to provide them with kosher food and a Jewish religious environment. Today, however, a large number of these hospitals have no kosher kitchen. Emphasis is now on the Jewish community's obligation to contribute to the health of the nation and the need to provide facilities for Jewish interns and residents.

The need for vocational training and service, particularly farm settlement for Jewish immigrants, has always been recognized by the leaders of the American Jewish community. The Baron de Hirsch Foundation, set up in 1891, established and supported agricultural and vocational schools and farm settlements. Today, in many communities, vocational guidance and employment agencies are part of the activities of the Jewish Community Centers. In many of the larger communities, free loan societies and credit associations were established largely to serve the needs of immigrants or handicapped people.

With the implementation of governmental relief measures, the Jewish relief agencies have begun to emphasize help in personal adjustment and family difficulties. Thus the family agency changed from a charitable society to a social service agency. It helps those people who have personal and social difficulties through the application of skilled case work techniques. Another advance in the field is the growth of the multiple-function agency which offers help with child care, family service, medical care, housing and employment. Services are usually offered on a sliding scale fee basis.

7. Federation

The federation movement was launched about fifty years ago. The Federation of Jewish Charities is the standard agency which coordinates the local fund raising efforts of philanthropic, social and welfare institutions in individual cities. The federation idea has had favorable results. Sums collected for charitable institutions have increased tremendously, efficiency and scientific approach have marked the collection and the distribution of funds, and a communal cooperative attitude has been developed among volunteer contributors and workers.

The New York City Federation of Jewish Philanthropic Societies, organized in 1917, includes 116 philanthropic groups. Prior to their affiliation, all these groups raised about $1,500,000. In 1918, the Federation raised over $2,750,000. Today, the Federation has a quota of over twenty-five million dollars a year.

8. Council of Jewish Federations and Welfare Funds

The Council of Jewish Federations and Welfare Funds is an over-all information and research organization servicing and giving direction to various Jewish communities in their own Federation and charitable activities.

PART III

Illustrative Units for Classroom Work Showing the Integration of Jewish History into American History

DISCOVERING A NEW WORLD

I. SCOPE: Circumstances leading to the discovery of the New World.

II. OBJECTIVES:

1. To develop an understanding of old world backgrounds prior to the discovery of America, including the nature and extent of Jewish life during that period.
2. To understand the role played by Jews in the discovery of the new world.
3. To learn about the causes for Jewish migration to the new world.

III. APPROACHES:

1. Class self-survey of the national origins of parents and grandparents, and their reasons for migration to the new world; relate to religious motives resulting in colonization of America.
2. Films and filmstrips whose themes deal with the exploration period and old world backgrounds.
3. Trips to places of historic interest.

IV. SUGGESTED CONTENT:

1. The nature of social, religious, economic and political conditions in Europe during the Middle Ages:
    a. Medieval church and its philosophy
    b. Renaissance
    c. Rise of cities, commerce, guilds
    d. Scientific developments
    e. Reformation and Humanism
    f. Impact of Reformation on religious and national minority groups in Europe.
2. The search for new trade routes which resulted in the discovery and exploration of the new world.
3. Factors influencing Jewish settlements in the New World:
    a. Nostalgia for the "Golden Age" — Spain, Holland
    b. Religious persecutions (Inquisition, Marranos)
    c. Desire for economic status, for social status
    d. Interest in explorations due to scientific skills in research and knowledge of many languages
    e. Disruption and weakening of Jewish life following Spanish-Portuguese expulsion.

4. The part Jews played in the discovery of America:
    a. Scientific assistance given by:
        Abraham Zacuto (Historiographer, almanac perpetuum)
        Levi ben Gerson (Jacob's staff)
        Abraham Ibn Ezra (astrolabe)
        Jacob ben Machir (astrolabe)
    b. Financial assistance and guidance given by:
        Luis de Santangel, Gabriel Sanchez, Louis de Torres.

V. LEARNING AND CULMINATING ACTIVITIES:

1. Write minute biographies of explorers and leading personalities.
2. Prepare a pictorial time line.
3. Write and produce a pageant tracing the trials and tribulations of life in the new world.
4. Write a diary of an explorer.
5. Draw charts showing explorer's country, his route and discovery.
6. Draw maps and charts as envisioned by early scientists such as Zacuto, ben Gerson, Ibn Ezra, etc.
7. Prepare slides showing phases of explorations.
8. Construct puppets or marionettes portraying people who lived during the period studied. Write and produce an appropriate play, guided by the following themes: a series of short acts illustrating a family preparing to leave for the New World, the integrity of people who abide by their religious traditions and conviction, the nobility of the Dutch in accepting Jews, the attitude of the Turkish people and the Polish kings towards Jewish emigration in their respective lands.
9. Paint illustrations, friezes, murals, visualizing the events studied.

VI. BIBLIOGRAPHY:

1. Barker-Grimm-Hughes: The Story of Old Europe and New America, Row Peterson, New York, 1943.
2. Lebeson, Anita L.: Jewish Cartographers, *Historic Judaics,* Vol. 10, No. 2, October, 1948.
3. Margolis, Max L., Marks, Alex: A History of the Jewish People, Philadelphia, Jewish Publ. Society, 1941.
4. Jewish Encyclopedia, 1906.
5. Jewish Encyclopedic Handbooks, Vol. 1: The Jewish People, Past and Present, Central Yiddish Culture Organization, New York, 1946.
6. Learsi, Rufus: Israel, A History of the Jewish People, World Publishing Co., Cleveland, 1950.

COLONIAL AMERICA

I. SCOPE: The development of American democracy, and Judaic influences upon Colonial America.

II. OBJECTIVES:

1. To understand the European background of American democracy.

2. To study the importance of the Hebrew language in early American education, and of the Judaic contributions to American democracy.
3. To study the sociological, political and civic aspects of the colonial Jewish community.
4. To study the place of religion in a democracy.

III. APPROACHES:

1. Visit local museums to see colonial architecture, furniture, furnishings, costumes, utensils, ceremonial objects, libraries, literature pertaining to the era, stamps, coins, art.
2. View films and filmstrips dealing with this period. (see bibliography)
3. Display famous documents and paintings of historical significance, such as Mayflower Compact, Declaration of Independence, Four Freedoms, United Nations Charter, memorable documents in American Jewish History, and books, objects, family heirlooms.

IV. CONTENT QUESTIONS AND SUGGESTED LEARNING ACTIVITIES

1. What major problems arose in the old world which caused people to come and to settle here? (Read appropriate books. Consult people who were born in Europe.)
2. How is our present democracy an outgrowth of the Colonial era? (Listen to recordings such as: "Growth of American Democracy" series, "Makers of History", also to music of the period under discussion.)
    a. In what respects is our way of life today due to the perseverance, experiences and contributions of the early settlers? (Gather facts and pool them in a class discussion.)
    b. How did the various forms of governments which existed in the American colonies differ? What were their similarities?
3. Why is religious freedom an outgrowth of the religious make-up of the colonies?
4. How did the Old Testament influence the political, ethical and social life of each of the following groups:
    a. Pilgrims
    b. Massachusetts Colony
    c. New Haven Colony
    d. Connecticut Colony
    e. Plymouth Colony
5. Discuss the following:
    a. Lecky's statement: "The Hebraic mortar cemented the foundations of American Democracy."
    b. The inscription found on the Liberty Bell in Philadelphia — "Proclaim liberty throughout all the land unto all the inhabitants thereof." (Lev. XXV 10.)
6. Who were some of the colonial leaders of all faiths and how did they influence the American democratic way of life? (Consult reference books such as "True Patriotism" by Oscar S. Straus, "I Am An American" by Stephen S. Wise, "America's Debt to Israel" by Lyman Abbot.)
7. What relationships existed between the Jews and colonial leaders, as indicated by:

    a. George Washington's letters to:
        Hebrew Congregation in Newport, R. I.
        Hebrew Congregation in Savannah, Georgia.
    b. John Adam's letter written in 1789.

8. What was the cultural function of the Hebrew language in early American education? (Consult the writings of Ezra Stiles, Samuel Langdon, Benjamin Franklin, and Thomas Jefferson.)
9. What elements affected the cultural interactions of the early American Jewish community?
10. What was the nature of the life of a pioneer settler and how did his religion and religious practices affect his new adjustment? (Secure pictures, plays and novels as well as text-books which reveal colonial family life, education, leisure time activities, religious life, customs and folkways.)

V. SUGGESTIONS FOR CORRELATION OF CONTENT

1. Social Studies — Historical development of colonial life in America; Development of geographic concepts; Skill in map and chart reading; The early American Jewish community (why Jews came here, how they were received, uniting factors, Jewish community life, Americanization and culture).
2. Language Arts —
    Vocabulary — Study of spelling, meaning and use of words derived from literature, magazine articles, books, pamphlets used in gathering facts.
    Writing — Write reports, stories, plays and poems based upon topics for research. Write letters of invitation and thanks to speakers and consultants.
    Speech — Discussions, quiz programs, phone calls connected with trips, speakers.
    Dramatization — Spinning, weaving, quilting, logrolling, soap making, Penn and the Indians.
    Reading — Bible stories, historical novels, plays, poems, text-books, documents, letters, biographies.
3. Science — Experiments in soap making, dyeing, candlemaking; study of transportation and communication; problems and practices in soil conservation.
4. Mathematics — Measurement of time, travel speed, money, prices, graphs, area, volume, distances, comparison of prices, wages, then and now.
5. Crafts — Study and construction of costumes, model homes, pottery. Study of interior decorations of typical rooms. Spinning, weaving, sewing.
6. Fine Arts — Learn songs and dances of the period. Listen to recordings. Study colonial art. Paint illustrations, murals, friezes.

VI. CULMINATING ACTIVITIES:

1. Write and produce a play depicting typical home life of a pioneer settlement; of Jewish life in the colonies; bring out similarities and differences existing between Jews and their neighbors in colonial America.
2. Exhibit arts and crafts projects completed in the unit and collected treasures brought from homes.
3. Conduct a song and dance festival in costume.

VII. EVALUATION:

1. Test pupils on major facts and concepts by objective tests.
2. Have class discussion of strengths and weaknesses of the unit.

VIII. BIBLIOGRAPHY:

1. Friedman, Lee M.: PILGRIMS IN A NEW LAND, Jewish Publication Society, Philadelphia.
2. Jacobs, Joseph: JEWISH CONTRIBUTIONS TO CIVILIZATION, Jewish Publication Society, Philadelphia.
3. Katsh, Abraham I.: HEBREW LANGUAGE LITERATURE AND CULTURE IN AMERICAN INSTITUTIONS OF HIGHER LEARNING, Payne Educational Sociology Foundations, 157 West 13 Street, N.Y.C.
4. MEMORABLE DOCUMENTS IN AMERICAN JEWISH HISTORY, American Jewish Historical Society, New York, N. Y.

Films, filmstrips, slides can be obtained from:

1. Society for Visual Education, Chicago.
2. Jewish Education Committee, New York.
3. Union of American Hebrew Congregations, Cincinnati.
4. National Council on Jewish Audio-Visual Materials — American Association for Jewish Education, New York City.
5. Jewish Education Film Library — New York City.
6. Jewish Center Lecture Bureau — Jewish Welfare Board, New York City.

IMMIGRATION

I. SCOPE: The study and evaluation of the role of the immigrant in America since 1848.

II. OBJECTIVES:

1. To create deeper insight into the causes of migration and the difficulties of adjustment.
2. To understand how the European revolutions after 1848 affected immigration and contributed to democracy in America (westward movement, religious reform movement of the Jews, abolition movement).
3. To understand the special problems of Jewish immigrants and the contributions they made to American life.
4. To study the defensive mechanisms used by minorities to combat prejudice and discrimination.
5. To understand the effect of recent legislation controlling immigration upon certain countries, religious and racial groups.

III. APPROACHES AND LEARNING ACTIVITIES:

1. Take a trip to such places as:
   Labor Union headquarters, factories, utility and newspaper plants, social aid societies, U.N., ports of entry, immigration stations.
2. See a film or filmstrip:
   a. "Immigration" — animated maps and photography explain story of immigration — Encyclopedia Britannica Films.
   b. "New Americans" — life of refugees from arrival to naturalization;

famous refugees; procedure for obtaining citizenship — McGraw Hill Book Co.
   - c. "One People" — settlers of America from every nation; contributions of each to the group — Anti-Defamation League, B'nai B'rith.
   - d. "About People" — people are alike, regardless of differences in appearance, customs, living habits — Anti-Defamation League, B'nai B'rith.
   - e. "People Are People" — food, play, worship, study, home life — Young America.

3. Organize the class into committees to get the facts needed to answer content questions, secure films and speakers, arrange for trips and displays.
4. Invite a representative of Immigration Department to discuss work of Naturalization and Immigration Bureaus.
5. Display such things as:
   Population charts showing waves of immigrants, heirlooms, photographs portraying life in the "old" and the "new" countries, costumes.
6. Art work — illustrations, murals, maps, charts.

IV. CONTENT QUESTIONS:

1. What were the causes for the Jewish and other migrations to the U.S.?
2. How did the occupational and social traditions of Jewish and other immigrants coincide with the general trends in American economy 1864-1954?
   - a. Second industrial revolution and the disappearance of the frontier 1890.
   - b. Shifts in population — rural — urban.
   - c. Business, trade, professional expansion.
3. What big contributions were made to the economic life of America by such people as:
   - a. Samuel Gompers
   - b. William Green
   - c. John L. Lewis
   - d. William Murray
   - e. Walter Reuther
   - f. Sidney Hillman
   - g. David Dubinsky
   - h. Meyer London
   - i. Louis D. Brandeis
   - j. James C. Petrillo
   - k. Michael Quill
   - l. Robert LaFollette
4. How did the new immigrant help to overcome the following evils of the economic system prevalent in the last century?
   - a. sweat-shops
   - b. slums
   - c. wage and hour conditions
   - d. open shop
   - e. low standard of living
   - f. strikes
5. Give a brief account of the improvements that have been developed in the garment industry through the International Ladies Garment Workers Union and its welfare program.
   - a. arbitration
   - b. industrial self-government
   - c. research bureau
   - d. unemployment insurance
   - e. adult education
   - f. medical services
   - g. pension
   - h. vacations
   - i. collective bargaining
   - j. housing
6. How have Jewish and other immigrants adjusted to the requirements of an expanding economy?

    - a. white collar jobs
    - b. factory employment
    - c. agriculture
    - d. professions
    - e. scientific developments

7. Discuss these areas of discrimination against minority groups which have resulted in the development of private and government agencies organized to change such conditions.
    - a. housing
    - b. employment
    - c. education
    - d. public accommodation
    - e. social discrimination
8. What is the role of these agencies created to protect victims of discrimination, and assist in educating the people to understand and eliminate discrimination?
    - a. National Association for the Advancement of Colored People
    - b. American Jewish Congress
    - c. The American Jewish Committee
    - d. Anti-Defamation League of B'nai B'rith
    - e. Civil Liberties Union
    - f. Various federal agencies
    - g. State and city fair employment practice laws and commissions on human relations
9. Discuss the causes and effects of the following economic developments in America in the 19th and 20th centuries:
    - a. collective bargaining
    - b. "free homesteadism"
    - c. "green-backism"
    - d. "populism"
    - e. Knights of Labor
    - f. Social Security legislation
    - g. unemployment relief
    - h. "The New Deal"
    - i. "The Fair Deal"

V. CULMINATING ACTIVITIES:

1. Panel discussion on such topics as:
    - a. Is our treatment of immigrants what it should be?
    - b. Contributions of new immigrants to the growth of America
    - c. The McCarran and Smith Acts
    - d. Should our immigration laws be revised?
2. Exhibits of art work, photographs, heirlooms, etc.
3. Conduct a campaign for an overseas relief agency such as CARE.
4. Conduct a Music and Dance Festival to continue interest and appreciation for national group folk dances and native music.

VI. BIBLIOGRAPHY:

1. Goldberg, Nathan: POPULATION TRENDS AMONG JEWS, *Jewish Affairs,* Vol. II, No. 5, April 15, 1948.
2. Hersh, Leon: JEWISH MIGRATIONS DURING THE LAST HUNDRED YEARS,

The Jewish People: Past and Present, Vol. I, pp. 407-430, N.Y. Jewish Encyclopedia Handbooks; Central Jewish Culture Organization, 1946.

3. Wischnitzer, Mark: To DWELL IN SAFETY, Philadelphia Jewish Publication Society of America, 1948.
4. Wischnitzer, Mark: VISAS TO FREEDOM: THE HISTORY OF HIAS, World Publishing Co., 1956.
5. White, Lyman Cromwell: 300,000 NEW AMERICANS, Harper and Bros., 1957.
6. Pertinent Material on the McCarran-Walter Immigration Act can be obtained from the Anti-Defamation League, B'nai B'rith, 515 Madison Avenue, New York 22, N. Y.

INDUSTRIAL EXPANSION — CLOTHING INDUSTRY

I. SCOPE: Clothing Industry in America since 1830.

II. OBJECTIVES:

1. To study the extent of the garment trade before 1800.
2. To study the history of the ready-to-wear clothing industry in America.
3. To study the influence of the clothing industry upon changing American social ideals and economic conditions.
4. To study the role of the Jew in each of the above.

III. APPROACHES AND ACTIVITIES:

1. Audio-Visual Aids:
    a. Lantern slides 3¼" x 4" — "Factory — Textiles" — Yale.
    b. Filmstrips — "Clothing Series" (Encycl. Brit.), "How We Are Clothed" (Pop. Sc.).
    c. Sound Film: — "Making Cotton Clothing" (Encycl. Brit.)
2. Exhibits:
    a. Family heirlooms: shawls, costumes, clothing, wearing apparel
    b. Photographs showing different styles
    c. Borrow exhibits from Museum of Natural History; e.g. cotton, silk, wool, clothing of different periods
3. Trips to such places as:
    a. Museum of City of New York, Cooper Union, to view displays of clothing and inventions
    b. A clothing factory
    c. International Ladies Garment Workers Union
    d. International Ladies Garment Workers Union Medical Clinics
    e. Amalgamated Clothing Workers Union
    f. Schools of textile trades
4. Design and create costumes of different periods.
5. Construct and dress puppets and marionettes. Write plays to use them and produce these plays.
6. Examine old and recent pattern books.

IV. CONTENT:

1. The nature and extent of the clothing industry in the old world before 1800.

   - a. weavers' and tailors' trade guilds
   - b. second-hand garment trade
   - c. restrictions in the manufacture of new clothing
   - d. limitations imposed upon Jews

2. The development of a ready-to-wear clothing industry in America was due to:
   - a. maritime growth in an expanding nation
   - b. outfitting of sailors
   - c. slave and colonial export trade
   - d. "slop-shop" grade clothing

3. The inventions which spurred the growth of and firmly entrenched the clothing industry in America:
   - a. Cotton gin (Whitney)
   - b. Reaper (McCormick)
   - c. Spinning machines (Slater)
   - d. Sewing machines (Howe) (Singer)

4. Conditions leading the Jews to enter the garment industry:
   - a. Carry over from old world restrictions
   - b. Influx of skilled and unskilled immigrants as "cheap labor"

5. Steps leading to the factory system in the clothing industry:
   - a. the peddler
   - b. general storekeeper
   - c. shopkeeper, merchant
   - d. chain store, manufacturer

6. The expansion of the clothing industry was stimulated by:
   - a. industrial revolution
   - b. "cotton is king"
   - c. extensive mill credits for raw materials
   - d. over-supply of creap labor
   - e. wave of Jewish immigration 1880
   - f. loss of the frontier
   - g. printing press
   - h. need for little capital

7. The evils developed in the factory system of the clothing industry:
   - a. sweatshops
   - b. low standard of living
   - c. low wages
   - d. child labor
   - e. "homework"
   - f. illiteracy

8. The rise and historical background of trade unionism:
   - a. American Federation of Labor
   - b. United Garment Workers of America
   - c. Amalgamated Clothing Workers of America
   - d. International Ladies Garment Workers Union
   - e. Samuel Gompers
   - f. David Dubinsky
   - g. Sidney Hillman
   - h. Joseph Schlossberg

9. The clothing industry's influence on the social ideals and economic contions:
    - a. abolition of class distinction in dress
    - b. consumer interest
    - c. labor-management relations
    - d. collective bargaining agreements
    - e. specialization and division of labor
    - f. better working conditions and higher standards of living
    - g. rise of related industries
        1. advertising
        2. marketing
        3. transportation

V. SUGGESTED ACTIVITIES:

1. Construct puppets or marionettes and write and produce a show depicting "children's wear through the ages"; "people of other lands".
2. Exhibit clothes made by pupils in school.
3. Develop a pictorial chart depicting the growth and evolution of the worker in industry from slave period to present labor union.
4. Construct a time line showing different stages of growth in the clothing industry.
5. Prepare graphs and charts showing relation of census and employment in the clothing industry.
6. Paint illustrations depicting factory conditions "then and now".
7. Construct models of inventions related to growth of the clothing industry.
8. Paint a mural or frieze depicting "a peddler displaying his wares"; "from peddler to merchant"; "from sweatshop to modern factory".
9. Conduct Panel Discussions:
    - a. To what rights is labor entitled?
    - b. What effects did mass production of clothing have on hastening democratic social integration in America?
10. Dramatize labor-management conflicts portraying arbitration, mediation, negotiation, settlements of dispute.

VI. BIBLIOGRAPHY:

1. Friedman, Lee: JEWISH PIONEERS AND PATRIOTS, Chapter 25, Jewish Publication Society, Philadelphia, 1945.
2. Freund, Miriam K.: JEWISH MERCHANTS IN COLONIAL AMERICA, Behrman's Jewish Book House, New York, 1939.
3. Kopald, Sylvia and Selchman, Ben: THE EPIC OF THE NEEDLE TRADE, *Menorah Journal*, Vols. XV and XVIII.

CIVIL RIGHTS*

I. OBJECTIVES:

1. To develop an appreciation of the democratic way of life and government for all people.

---

* This unit was adapted from materials prepared by Abraham Leavitt and Benjamin Starr of James Monroe High School, New York City.

2. To create an awareness of the individual's responsibilities.
3. To develop an understanding of the relationship between our domestic policies and the success of our foreign policy.
4. To contrast democratic and totalitarian ways of life.
5. To appreciate the contributions of organizations whose work is devoted to protecting and extending civil rights.

II. SUGGESTED APPROACHES:

1. Show and discuss the film "Due Process of Law Denied".
2. Show and discuss the filmstrip "To Secure These Rights".
3. Discuss an infringement on civil rights that is described in the news of the day.
4. What legal measures are available to protect these "rights"?
5. Discuss the religious influences in colonial America and their contribution to civil rights laws.

III. SUGGESTED CONTENT:

1. Colonial Roots: Desire for civil rights as a force motivating migration to the New World; the contributions of Roger Williams, William Penn, Lord Baltimore, Peter Zenger, Andrew Hamilton; the shortcomings of colonial democracy; restrictions against religious minorities.
2. The Declaration of Independence: the principles enunciated; importance of the Declaration in 1776; importance today.
3. The Northwest Ordinance: its contribution to the history of civil rights in America.
4. The Constitution: struggle over ratification; adoption of Bill of Rights; provisions for the protection of civil rights in Article I, sections 9 and 10.
5. Federalist Period: Alien and Sedition Acts and reaction.
6. Civil War Amendments: Extension of the safeguards in the Bill of Rights as a result of the 14th Amendment, and limitations of the 14th and 15th Amendments.
7. 19th Amendment.
8. The Rise and Threat of Totalitarianism: Fascism, Nazism, Communism; the status of minorities in totalitarian countries: Jews, Negroes, Catholics, and dissenters of all kinds; the technique of destroying civil rights by making a scapegoat of a minority group; Pres. Roosevelt's "Four Freedoms".
9. Hate groups in the U.S.: Know-Nothing Party; Knights of the White Camelia; Ku-Klux-Klan; Silver Shirts; Father Coughlin; German-American Bund.
10. Organizations dedicated to protecting and extending Civil Rights: American Civil Liberties Union; Anti-Defamation League of B'nai B'rith; National Conference of Christians and Jews; National Association for the Advancement of Colored People; the Courts of the U.S. (as interpreters of our civil rights).
11. Recent Developments: Report of Pres. Truman's Committee on Civil Rights; Pres. Truman's proposals on civil rights; Statements on civil rights and democracy by Pres. Eisenhower and others; U.S. Supreme Court Decisions; Action by the United Nations; recent Civil Rights Laws.

IV. TOPICS FOR DISCUSSION:

1. The 14th Amendment states that no state may "deprive any person of life, liberty, or property, without due process of law." What are some examples of state violations? Has the Supreme Court corrected them?
2. People in Southeast Asia believe that the U.S. fails to practice what it preaches about democracy. Give examples of this and explain the reasons behind this attitude.
3. Discuss Pres. Eisenhower's statement to the Anti-Defamation League of B'nai B'rith on November 23, 1953:

   > "In this country if someone dislikes you or accuses you, he must come up in front. He cannot hide behind the shadows, he cannot assassinate you or your character from behind without suffering the penalties an outraged citizenry will inflict."
4. Discuss Pres. Eisenhower's statement in *Scholastic,* February 18, 1953, P. 25-C:

   > "Congressional committees have the power to bring witnesses before them, and to compel them to answer questions about the subject under investigation. Because there are no rigid rules of procedure such as those which govern court trials, persons are sometimes accused without having the opportunity to reply."
5. What is the meaning of the following?

   "Freedom of speech and press are not absolute rights. Restrictions upon public speeches and publications are necessary for the protection of public safety and welfare."
6. The Alien and Sedition Acts have been called the most un-American laws ever passed. Why?
7. President Eisenhower has proposed "State by state, without the impossible handicap of Federal compulsion, we must provide job opportunities for our citizens regardless of their color, their creed, or their national origin." Ex-President Truman proposed a compulsory Federal Fair Employment Practices Act. Discuss both and also the following:
8. "The problems of discrimination can be solved more effectively in the long run only by education rather than by legislation."
9. What should be done to promote better understanding among members of different racial and religious groups by individuals, the school, the city, state, nation, U.N.?
10. Should civil rights be further extended? If so, in what ways?
11. What private citizen responsibilities are part of the protection of all our civil rights?

V. SUGGESTED ACTIVITIES:

1. Preparation and presentation of a script for a TV program "You Are There" based on the Alien and Sedition Acts.
2. Preparation of a short play entitled, "If Thomas Jefferson Could See Us Today".
3. Dramatization of a meeting of a group opposed to ratification of the Constitution because it lacked a Bill of Rights.
4. Preparation of a series of cartoons illustrating the ideas found in the First Amendment.

5. Holding a Town Meeting of the Air program on the question, "To what extent have we realized the ideals set forth in the Declaration of Independence?"
6. Writing short statements on "Why We Celebrate Bill of Rights Week" that could be used by a Voice of America broadcast beamed at the areas behind the Iron Curtain.
7. Letters to organizations devoted to protecting and extending civil rights, asking for information about their work. Preparation of reports of their accomplishments.
8. Preparation of "Who's Who" of fighters for civil rights.

VI. SUMMARY AND EVALUATION:

Pupil analysis of real or hypothetical situations presents an effective means for summarizing and evaluating the unit. The following can be used for this purpose.

1. A speaker made an inflammatory racial speech in a crowded auditorium. The police were unable to keep order. Outside an angry crowd of more than 1,000 people were protesting. The speaker was arrested and convicted for breach of peace. Was this a violation of his right to free speech? (Terminiello v. City of Chicago.)
2. In the above case, would it have made any difference if the speech was made out-of-doors and the police interfered with the speaker before any disorder actually occurred? (Feiner v. New York.)
3. A state law required that all children salute the American flag in school. Some children refused to do so because it was contrary to their religious beliefs. They were therefore expelled from school. Was this a violation of the First Amendment? (West Virginia Board of Education v. Barnette.)
4. A young lieutenant in the Air Force Reserve of unquestioned personal loyalty and a good record of service faced expulsion as a "security risk" on the charge of close and continuing relationships with his father who allegedly read pro-Communist newspapers and with his sister who was accused of activity on behalf of pro-Communist causes. Under these circumstances, is expulsion from the Air Force Reserve justified? (See decision of Secretary of the Air Force Harold E. Talbott in the case of Lieut. Milo J. Radulovich in the New York Times, November 25, 1953.)

VII. INSTRUCTIONAL MATERIALS:

1. *Pamphlets*
    - a. Starr, I.: HUMAN RIGHTS IN THE UNITED STATES, N. Y. Oxford Book Company, 1951.
    - b. REPORT OF PRESIDENT'S COMMITTEE ON CIVIL RIGHTS, Supt. of Documents, Washington, D. C.
2. *Books*
    - a. Cushman, R. E.: LEADING CONSTITUTIONAL DECISIONS, N. Y. Appleton-Century, 1950.
    - b. Berger, M.: EQUALITY OF STATUTE, N. Y. Columbia University Press, 1952.
    - c. Konwitz, Milton: READER ON CIVIL RIGHTS, Cornell Univ. Press, 1954.
3. *Recordings*
    - a. WE HOLD THESE TRUTHS, 33⅓ r.p.m, U.S. Office of Education.

b. THE JEFFERSONIAN HERITAGE, tape recordings, Ford Foundation.

c. TO SECURE THESE RIGHTS, Anti-Defamation League, 515 Madison Ave., N.Y.C.

d. DUE PROCESS OF LAW DENIED, Columbia University Educational Films.

4. *General*

a. PRESIDENT EISENHOWER'S INAUGURAL ADDRESS, January 20, 1953.

b. SUPREME COURT DECISIONS ENDING PUBLIC SCHOOL SEGREGATION, 1954, 1955.

c. Konwitz, Milton: CIVIL RIGHTS IN IMMIGRATION, Cornell Univ. Press.

d. Konwitz, Milton: THE ALIEN AND ASIATIC IN AMERICAN LAW, Reader on Civil Rights, 1954.

e. Emerson and Haber: CIVIL RIGHTS IN THE UNITED STATES, Dennis & Co., 1950.

f. Chafee, Z.: FREE SPEECH IN THE UNITED STATES.

THE UNITED NATIONS — INSTRUMENT FOR WORLD PEACE

The study of the United Nations as an instrument of world understanding must be a part of our educational system, if our children are to learn to accept and respect themselves, and accept and appreciate those who differ from them. Children can be made aware of the value of diversity in a world in which nations cooperate. They are affected, however, by the climate of the community, the classroom, and above all, the spirit of the teacher. According to the NEA Commission for the Defense of Democracy Through Education, "The development of wholesome ways of behavior is not merely a matter of teaching precepts."

Schools will not make progress with the building of intergroup understanding if teachers themselves exhibit prejudices, nor will the program succeed in a community full of hatred and discrimination. Democratic personalities develop where ample opportunity is afforded for cooperative planning and execution of classroom and school community projects.

This unit on the United Nations affords such experiences. The results of its study should not only enrich the background of the Junior and Senior High School student, but should provide him with a wider horizon in human relations and a deeper concept of the true meaning of "One World."

I. SCOPE:

The historical development and basic structure of the United Nations, and an understanding of the United Nations as an instrument for world peace.

II. OBJECTIVES:

1. To develop techniques of democratic processes and procedures, and to show their significance in the U.N.
2. To increase information about human similarities and differences.
3. To give information about the United Nations.

4. To increase basic knowledge of historical and contemporary relationships of Jews to problems of world peace.

III. APPROACHES *(any one of the following can be used to introduce and arouse interest):*

1. Use current mass media (newspapers, magazines, radio, T.V., films) to secure awareness of U.N. and the problems before it. Among these is the problem of Israel which has great significance in the Near East.
2. Have the class make a self-survey of similarities and differences in ethnic origin, religion, race.
3. Visit the U.N. headquarters or a local U.N. Council, or see a U.N. film.

IV. CONTENT:

Questions from which selection should be made in terms of maturity level, specific conditions in the locality, time limitations, facilities available, etc.

1. Why are inter-personal, intercultural, inter-group and international understandings essential and how can they be developed?
2. What are the causes of friction and disunity among groups of similar or different national, racial or religious backgrounds? What are some methods of eliminating such friction?
3. What is the effect of scientific and technological development upon international relations? — Include transportation, communication and atomic energy.
4. What contributions to the concepts of democracy have been made by the major religions of the world? By the great leaders of thought and action?

   Note — The study of the contribution of the Jews would include the questions:

   What is the Jewish concept of democracy, of peace, of social justice, of philanthropy?
   How did the Jews champion the cause of world peace?
   Who were the Jewish leaders in this cause?
5. What has history taught us about earlier attempts to unite nations in the cause of world peace.
   a. Give examples from ancient times to the organization of the U.N.
   b. What were the results of such attempts?
   c. Why did so many of them fail?
6. How is the United Nations organized?
7. How do nations become members of U.N.?

   Note — The admission of Israel should be used as an example.

V. LEARNING ACTIVITIES:

1. Read and discuss books, pamphlets, magazines, daily newspapers. Individuals and committees may select a specific country as a major interest. One committee should be responsible for Israel.
2. Use films, filmstrips about the people and culture of various countries.
3. Collect pictures and charts. A committee can be given the responsibility for arranging and changing bulletin board displays.
4. Use speakers, consultants, and interviews.

   Note — Rabbis, ministers, parents, exchange students should be invited *to the class and interviewed by committees for information and interpretation of facts.*

5. Dramatize or role-play (puppetry and marionettes may also be used) inter-personal and intergroup tension or conflict situations.
6. Study the United Nations Charter.
7. Learn folk dances. (The Hora is an easy and popular Jewish folk dance.)
8. Listen to records and learn songs of several nations.
9. Have panel, forum, round table discussions.
   Note—Discussion of an Israeli-Arab problem would provide an excellent opportunity to see inter-group, inter-personal and international forces at work.
10. Write editorials, news stories, poems, skits, fiction, autobiographies, letters (e.g. to pen pals).
11. Collect and display stamps, coins, art objects.
12. Draw or paint maps, charts, posters, illustrations, murals.
13. Construct articles using plastics, ceramics, metal, wood.

VI. CULMINATING ACTIVITIES:

1. Writing and producing a play emphasizing the Brotherhood of Man.
2. Exhibition of collections of art work produced, of family treasures, or pictures, coins, costumes, musical instruments.
3. Song and dance festival.
4. A mock General Assembly or Security Council Meeting of U.N.

VII. BIBLIOGRAPHY:*

1. COUNCIL AGAINST INTOLERANCE IN AMERICA — American Unity, March-April, 1952. (T)
2. Dolivet, Louis: THE UNITED NATIONS — A Handbook on the New World Organization (1946). (CT)
3. Galt, Tom: HOW THE U.N. WORKS (1947) (C)
4. Feller, A. H.: UNITED NATIONS AND WORLD COMMUNITY (1952). (T)
5. Galt, Tom: THE STORY OF PEACE AND WAR (1952). (C)
6. Wise, James Waterman: FROM BIGOTRY TO BROTHERHOOD. (CT)

NEW YORK — YESTERDAY AND TODAY

I. SCOPE:

The growth of New York City from the days of New Amsterdam to the present. (This unit can be adapted to the study of any urban community.)

II. OBJECTIVES:

1. To study the historical, economic and cultural development of a great city.
2. To gain insight into contributions and problems of racial and ethnic groups in the growth and development of New York City.

---

* T Teacher's Bibliography
CT Suitable for teachers and children
C Children's Bibliography

III. APPROACHES: (*any of the following may be used to arouse interest*)

1. Trip to:
   - a. Around Manhattan Island — Circle Line
   - b. Lower Manhattan
   - c. Neighborhood of the school
   - d. Museum of the City of New York
   - e. New York Historical Society
   - f. Jewish Museum
   - g. Synagogue — Shearith Israel Congregation
   - h. Yeshiva University
   - i. Jewish Theological Seminary
   - j. Jewish Institute of Religion
   - k. Empire State Building
   - l. New York Port of Authority Building
   - m. The Jewish bookshop section of Canal Street
   - n. House of Living Judaism
   - o. Garment factory
   - p. Newspaper plants
   - q. Interview community leaders, historians
   - r. Temple Emanuel
2. Display of books, pamphlets, charts, photographs of New York today and yesterday.
3. Viewing of films, filmstrips:

   Films

   New York's Heritage (ViSp)
   Cities — Why They Grow (Coronet)
   City Fire Fighters (Coronet)
   City Water Supply (Ency. Brit.)
   Exploring a Harbor (Frith)
   New Americans (McGraw)
   Problems of Housing (Ency. Brit.)
   Americans All (March of Time)

   Filmstrips

   City Within a City (American Council on Education)
   Dutch in New York (Barnes)
   Harbor Boats at Work (Eye Gate House)
   The Harbor (Y.A.)
   New York City — Cultural and Recreational (S.V.E.)
   New York City — Transportation (Bowmar)
   The Patroon Gift (Y.A.)
   The Jews Settle in New Amsterdam (U.A.H.C.)
4. Discussion of pertinent current events.

V. MAJOR CONTENT QUESTIONS:

1. How did New York come into being?
   - a. Discovery
   - b. Dutch settlers and Dutch West India Co.
   - c. English colony
2. What problems face a large city such as New York?
   - a. Housing

    - b. Employment
    - c. Transportation and Communication
    - d. Health and Welfare
    - e. Finance
    - f. Safety
    - g. Recreation
    - h. Education

3. What major common interests brought various ethnic groups to work side by side regardless of race, color, or creed?
4. What makes New York tick?

a. Theatres	f. Daily presses
b. Concert Halls	g. Universities
c. Art galleries	h. Radio and television studios
d. Museums	i. Sections
e. Libraries	(Greenwich Village, China Town, Harlem, East Broadway)

5. Why do many Negroes, Jews, Irish, Italians, Germans and other racial or national groups live together in "sections"? Is this desirable? What are some difficulties created by this pattern? What remedies are suggested for the improvement of conditions brought about by such ethnic or religious group concentrations?
6. How can we help to make the city a better place in which to live?
    - a. Cooperation with city departments
    - b. Develop pride in New York City
    - c. Take part in elections — understand issues
    - d. Have respect for human dignity
    - e. Support the needy
    - f. Work toward improved understanding of the many different groups that live in the city.
7. How do New Yorkers earn their livelihood today?
8. Why did the Jews come to New York?
    - a. From South America?
    - b. From Europe?

V. CORRELATION WITH SUBJECT AREAS:

Language Arts:

Writing — Research-reports, original stories, poems, letters for information, invitations to speakers.

Speech — Discussions, quiz programs, dramatizations.

Spelling — New words from books, newspapers and magazines used to gather facts.

Reading and Literature — References, novels, biographies, poems. (see bibliography)

Social Studies — Map study, geographic and historical growth of New York City, problems of civil rights, civil liberties, housing, transportation, communication, employment, education, recreation, crime and delinquency, government.

Arithmetic — Population studies, graphs, time tables, charts, prices.

VI. ADDITIONAL ACTIVITIES:

1. Make time line of significant historical events in the growth of New York City.

2. Make charts to show immigration, housing improvement, educational and recreational improvements.
3. Make a list of interesting places to visit and tell how each depicts the story of the growth of New York.
4. Prepare posters to show how to cooperate with your city government.
5. Dramatize the settlement of Jews and other groups in New York City.
6. Make a list of Jewish and other Social Agencies and tell what each does toward the welfare of the city as a whole.
7. Paint and display illustrations, murals and friezes.
8. Draw up a "code of conduct" for such public places such as Subways, Parks, Museums, Classrooms.
9. Draw a scale map of Greater New York and locate the bridges, tunnels, terminals.
10. Construct hand puppets and use them to dramatize "A Day in New Amsterdam."
11. Locate the United Nations on a scale map of New York City.

VII. BIBLIOGRAPHY:

1. Stokes, I. N. P.: NEW YORK, PAST AND PRESENT, N. Y. Historical Society, 1939.
2. The New York Times Magazine: NEW YORK 1653-1953, February 1, 1953.
3. Masserman and Baker: THE JEWS CAME TO AMERICA, Bloch, 1942.

THE AMERICAN JEWISH COMMUNITY*

I. SCOPE:

The rise and growth of the American Jewish Community.

II. OBJECTIVES:

1. To investigate reasons for Jewish migration to America.
2. To understand the development of the early Jewish community and the Jewish culture patterns.
3. To learn about organized Jewish community life in America today, and to become familiar with some prominent Jewish leaders and their contributions to American democracy.

III. SUGGESTED APPROACHES: (*any one of which can be used to stimulate interest*)

1. A trip to places of historical and cultural interest.
2. Use of films, filmstrips, recordings of Jewish holiday observances.
3. Discuss how the State of Israel is linked to the U. S.
4. Visit to synagogues and Jewish homes during religious holidays.

IV. BASIC PROBLEMS:

1. The causes for Jewish migration to America.
    a. Oppression of Jews in many lands because of religious, political and economic reason which always impelled migration to places of greater freedom.
    b. Desire for religious liberty — from wanderings following Spanish

---

* See Appendix I

Inquisition to Russian pogroms and German Nazi persecutions of our own day.

   c. Glowing reports from relatives who had settled in new world.
   d. Influence of philanthropic and humanitarian agencies.
   e. Freedom of conscience and opportunities in United States for all oppressed peoples of the world from 17th century to present time.

2. Factors which determined the character of Jewish life in early America and location of early settlements.
   a. common language
   b. synagogue as center of community life
   c. religious laws of marriage, divorce, burial
   d. concepts of social welfare and philanthropy
3. Organized Jewish life in America today.
   a. Rabbinical groups
   b. Congregational groups
   c. Educational groups
   d. Welfare and Philanthropic groups
   e. Protection of Civil Rights
   f. Social philosophy
      (1) "melting pot" theory (19th Century Zangwill)
      (2) "cultural pluralism" (20th Century Berkson, Kallen, Dewey)
   g. Intellectual aspects of present community
      (1) foreign language newspapers, periodicals, literature
      (2) American Jewish Historical Society
      (3) Yiddish Scientific Institute
      (4) Drama, Dance, Music, Art

V. CULMINATING ACTIVITIES:

1. Pageant depicting development and growth of religious freedom and democracy in America.
2. Presentation of series of minute biographies of Jewish leaders whose lives influenced the growth of America, accompanied by tableau.
3. Production of a newspaper or magazine incorporating creative writing of students.
4. Exhibits of art objects.
5. Forum discussion — "Contribution of the Jews to American culture and civilization."
6. Town Hall Discussion Program "What lasting imprint has the Jew made on America."

VI. BIBLIOGRAPHY:

1. American Jewish Committee: AMERICAN JEWISH YEAR BOOK, Volume 54, New York, 1953.
2. American Jewish Historical Society, Publications of American Jewish Historical Society, New York, 1893 to date.
3. Edidin, Ben M.: JEWISH COMMUNITY LIFE IN AMERICA, New York, Hebrew Publishing Company, 1947.
4. Grinstein, Hyman B.: THE RISE OF THE JEWISH COMMUNITY OF N. Y., 1654-1860, Philadelphia Jewish Publ. Society, 1945.
5. Kohler, Max J.: PHASES OF JEWISH LIFE IN NEW YORK BEFORE 1800, New York, American Jewish Historical Society Pub. 11, 1894, p. 92.

CLASSROOM ACTIVITIES RELATED TO JEWISH HOLIDAYS*

I. OBJECTIVES OF HOLIDAY OBSERVANCES:

1. To help the child gain a better understanding of the relationship between the past and the present, and how holidays originated. To call attention to the fact that holiday celebrations in differing religions come at approximately the same time.
2. To commemorate the contributions of famous secular and religious leaders, past and present.
3. To learn about important Jewish holidays.
4. To understand the differences between the Hebrew and the Gregorian calendar.

II. JEWISH HOLIDAYS:

1. Sabbath
2. Rosh Hashanah (New Year)
3. Yom Kippur (Day of Atonement)
4. Succoth (Festival of Booths)
5. Simhat Torah (Rejoicing of the Law)
6. Hanukkah (Festival of Dedication)
7. Tu B'Shebat (New Year of Trees)
8. Purim (Feast of Lots)
9. Pesach (Passover)
10. Lag B'Omer (Struggle for Independence)
11. Shavuoth (Feast of Weeks: Pentecost)
12. Rosh Hodesh (First day of each month)

III. SPECIAL OBSERVANCES:

1. Jewish Education Month (Sept.)
2. Jewish Book Month (Nov.)
3. Jewish Music Month (Feb.)
4. American Jewish History Week (May)

IV. QUESTIONS FOR WHICH STUDENTS MAY WISH TO FIND ANSWERS:

1. What prominent Jewish personalities are associated with some of the American holidays?

   Note: In discussing Washington's Birthday, include the role of Haym Saloman in the revolution, Rabbi G. Seixas.
2. What are the historical backgrounds for the secular and religious holidays?
3. What common ideas motivate some secular and religious holidays?

   Note: Passover may be compared with the Fourth of July (Freedom and Independence); Succoth (Harvest Festivals) may be compared with Thanksgiving Day.
4. In what way do the Jewish and Gregorian calendars differ?
5. What ethical ideals underlie each holiday?
6. What special observances distinguish these holidays?
7. What are some of the holiday food traditions and recipes?

---

* These are not intended for use in public schools except insofar as they may contribute to the study of religions which is integrated in such courses as Social Studies, History, Art, Music, Language and Home Economics.

V. SUGGESTIONS FOR CORRELATION WITH SUBJECT MATTER COURSES:

1. Language Arts
    - a. Creative Writing — research, reports, stories, poems, letters, diaries, invitations to speakers.
    - b. Speech — discussions, recordings, debates, quiz programs, dramatizations, plays, radio programs.
    - c. Spelling — new words from literature, bibliography, newspapers, magazines.
    - d. Reading and Literature — reference books, folklore, newspapers, plays, biographies, legends, magazines (see bibliography).
2. Social studies — historical origin and significance of holidays, Jewish customs, ceremonials, ethical beliefs, trips to museums and places of historical importance, films.
3. Science — lunar and solar calculations, correlation of Hebrew and Gregorian calendars.
4. Home Economics — food traditions, recipes, menus, food customs, cooking.
5. Arts and Crafts — drawings, paintings, constructions, models, diagrams, charts, maps, posters, murals, portraits, photographs, costumes.
6. Music and Dance — learn those of special significance to holidays.

VI. HOLIDAY PROGRAMS:

1. Dramatic presentations.
2. Music and Dance Festival.
3. Publication in form of yearbook or Journal with a unifying theme, such as "Holidays of America", to include creative writing, photographs, decorative art work.
4. Art Show.
5. Creation of a "Museum of Famous Men".

VII. BIBLIOGRAPHY:

1. Gezari, Temima: ART CRAFT GUIDE: JEWISH FESTIVAL SERIES, 1950, Jewish Education Committee, New York.
2. National Broadcasting Company: THE ETERNAL LIGHT, Series of Radio Scripts since October 8, 1944.
3. De Haas, Jacob (ed): THE ENCYCLOPEDIA OF JEWISH KNOWLEDGE, New York, Behrman, 1944 (1 Vol.).
4. Edidin, Ben M.: JEWISH HOLIDAYS AND FESTIVALS, Heb. Publ. Co., 1940.
5. Anti-Defamation League of B'nai B'rith: HANUKKAH KIT, Songs and plays for elementary and secondary high schools. 515 Madison Avenue, New York 22, N. Y.
6. Goff and Anik: THE STORY OF HANUKKAH. Dance pageant. Anti-Defamation League, 515 Madison Avenue, New York 22, N. Y.
7. Schauss, Hayim: THE JEWISH FESTIVALS, Union of American Hebrew Congregations, 1938.
8. Gilbert, Arthur and Tarcov, Oscar: YOUR NEIGHBOR CELEBRATES, Friendly House Pub., New York, 1957.

APPENDIX I

THE JEWISH RELIGION

A. THE NATURE OF JUDAISM

Judaism is the way of life developed as the result of the historic and religious experiences of the Jewish people. By means of the truths enunciated in its religious literature, Judaism aims to lead its adherents to sanctified conduct and moral practice. This is in accordance with the principle, "Be ye holy, for I, the Lord your God, am holy." (Lev. 19.30)

The basic principles of Judaism stem from the teachings of the Torah of Moses which is the revelation of God to His people, Israel. Herein are taught the Fatherhood of God and the Brotherhood of man.

Judaism stresses at every moment man's duties to God and his moral conduct with his fellowmen. This two-fold way of life for the Jew is especially emphasized in the division of the Ten Commandments: the first five deal with laws between man and God, and the second five with the relations between man and man. Together they form the composite nature of the Jewish faith. Loyalty to God and faith underlie Jewish daily conduct.

Judaism teaches that life in this world, given by God, is good, therefore, man must exert his efforts to effect only good in every endeavor. Man needs no mediator to approach God; rather, his approach to Him and to His guidance is direct. Every individual has been endowed with divine characteristics which make him superior to the animal. He must use these attributes for a moral way of living, seeking ever to sanctify the mundane and the material about him. Man must also remember his place in the divine scheme for the existence and progress of the world.

The following sections describe the fundamentals of traditional Jewish Religion and religious practices. There is a wide variation in observance.

1. Belief in God

The great mediaeval Jewish philosopher, Maimonides, enunciated the first principle of Judaism by declaring "the foundation of foundations and the pillar of the sciences is to know that there is a First Being and that He caused the existence of all beings. . . . This Being is the God of the world. He controls the Universe with a power to which there is neither end nor limit."

2. His Attributes

Limited knowledge of the nature of God makes it necessary to describe God in human terms, though these may be inadequate. Any attributes assigned to God fall short of the true nature of the Deity, and of His true essence; He surpasses all description. Faith and belief in Him and His perfection in every sphere is the first cardinal principle of the Jewish religion. Jews believe that the Maker of all existence and its first Cause is One. This acknowledgment of God's Unity is formulated in the prayer known as Shema: "Hear O Israel, the Lord is our God, the Lord is One." It is also affirmed that God is incorporeal. He has no form, body, or matter. Wherever any attributes of material bodies, like motion, speaking, sitting, are used with reference to God, they are only figures of speech, for "the Torah speaks in the language of men." There is no relation between God and time or space. Jewish belief is that God is not subject to change. God is absolute and eternal.

3. Torah

Traditionally, the Torah is understood to be the Scroll of the Law revealed to Moses at Sinai in the presence of all Israelites. Because of its divine origin it is accepted as the guide for the Jewish way of life. Through the invocation of moral and religious discipline, it promises salvation to man. Although liberal Jews see the Scriptures as written by God-inspired men over a period of time, they, too, hold some of the significant ethical teachings to be binding for all time and for all men. All Jews believe that only the man who lives by the moral law, whatever his particular faith may be, will be granted salvation by God.

Torah also includes the traditional interpretations by the Rabbis and sages, handed down and explained through the generations. This collection of religious tradition was later incorporated as the *Mishna* and *Gemara*, known as the Talmud. Jews are commanded not only to observe the Torah, but also to study it so as to understand its interpretation and guidance. Jews insist that God's Law must influence the life of the individual in his society. A man's destiny is intertwined with that of his fellow-men. So, in its fullest sense, the Torah teaches a man to respect the dignity of his fellows and to establish justice.

4. Messiah

Jewish optimism originates in the belief in a Messiah, of the House of David, who will appear at some undetermined time to bring final and complete salvation to all men. At that time there will be a fulfillment of Israel's teachings and "Nation shall not lift up sword against nation, neither shall they learn war any more." Many Jews, however, do not subscribe to a belief in a personal Messiah; they await only the coming of Messianic times.

5. The Synagogue

The usual place for Jewish worship is the Synagogue. A quorum (Minyan) of ten people or more gather there every day and especially on the Sabbath and Holy Days to offer prayers, to listen to the reading of the Torah and to celebrate various occasions. Three prayers are recited daily: the morning prayer (Schacharis), the afternoon prayer (Mincha), and the evening service (Maariv). On Sabbaths and holidays there is an additional prayer known as Musaf. These prayers take the place of the ancient sacrifices which were once offered daily in the Temple.

6. Man

Jews believe that a man is born with the capacity to do evil or to fashion things of use and beauty and to execute works of righteousness. Through the use of his intelligence and will, man determines the path in which he shall walk. Jews do not believe in original sin or in the basic depravity of man. They would not insist that spirit and flesh form a unity and that man's obligation is to sanctify life by devoting it to the service of God.

7. The Jewish Calendar

Holidays follow the special calendar which is a lunar calendar, adjusted to the solar year. A month is determined by the revolution of the moon around the earth and consists of 29 or 30 days. In a normal year there are 12 months but 7 times in 19 years there is a leap year consisting of 13 months. Thereby the lunar year of 354 days is brought in conformity with the solar year of 365 days.

The names of the Jewish months, corresponding to our English civil nomenclature, are:

1. Nisan (March-April)
2. Iyar (April-May)
3. Sivan (May-June)
4. Tamuz (June-July)
5. Ab (July-August)
6. Elul (August-September)
7. Tishre (September-October)
8. Heshvan (October-November)
9. Kislev (November-December)
10. Teves (December-January)
11. Shevat (January-February)
12. Adar (February-March)
13. Adar Sheni (March-April)

B. THE HOLIDAYS

1. Sabbath

The seventh day of the week, Saturday, is the day of rest, ordained as a symbol that the Almighty had rested after six days of creation. Physical labor is prohibited, and the observant Jew does not even think of his material needs. All food for the day is prepared beforehand and the day is devoted to spiritual matters and to physical rest.

The Sabbath, which begins at sunset on Friday evening, is introduced by special psalms in the Synagogue and by the recitation of Kiddush, the sanctification of the day, over a cup of wine. The women light candles before sunset, as a symbol of the light and happiness that are to pervade the Jewish home.

In most observant homes, the day of rest is generally observed with prayer, feasting and study of the Torah. In the Synagogue a weekly portion of the five books of Moses is read, followed by a small lesson from the prophets (haftorah), thereby bringing the message of the ancient seers to daily understanding. A spiritual atmosphere exists all day. The day is closed with evening prayers (Maariv) and with the recitation of the Habdalah ceremony noting the separation of the sabbath day from the week.

2. The New Year — Rosh Hashanah

The Jewish New Year is set aside for prayers and reflection on life and its renewal, in accordance with the loftiest ideals of living. It is not a day of hilarity or merrymaking but rather one of introspection and worship. With the call of the ram's horn (the Shofar), one is reminded of God's revelation at Mt. Sinai.

Observant Jews prepare for Rosh Hashanah, arising at early dawn during the preceding week for special prayers (Selichos) of forgiveness.

The first ten days of the Jewish year are called the Ten Days of Penitence. These days are consecrated to searching one's ways of life and to returning to God. The Sabbath of the week, therefore, is known as Sabbath Shuvah (repentence). These days culminate with the holiest day of the year, called the Day of Atonement (Yom Kippur).

3. The Day of Atonement — Yom Kippur

Since Biblical days, Yom Kippur has been set aside as the Day of Judgment, for the forgiveness of sins one may have committed against the Almighty. Yom Kippur does not absolve a person from sins committed toward his fellow-man. He must personally seek to settle all injustice and beg forgiveness from his fellow man. Beginning with the evening Kol Nidre prayer, the day is devoted to total fasting, spiritual devotion and personal introspection. The solemn day ends the next evening with the closing prayer, (N'ilah) and the final call of the Shofar. Prayer, penitence and charity are the themes stressed throughout the entire day.

4. The Three Festivals

a. Succoth

Succoth, one of the three major festivals, is celebrated in remembrance of the time when the Israelites traveled in the desert and divine protection was accorded them. It is traditional to have meals for seven days in temporary but beautifully decorated booths. In many urban communities, however, when this is not possible, the Synagogue builds one large Sukkah for the congregation. The Sukkah represents the frailty of life — for such is man's earthly existence. Special prayers are recited over the branch of the palm tree (Lulov), citron, (Esrog), myrtle branch, (Hadas) and willow branch (Aravah) which, held together, symbolize the value of unity and cooperation.

The eighth day of Succoth is called the eighth day of Solemn Assembly (Shemini Azereth). A special prayer for rain, introducing the fall season, is recited to emphasize that the Almighty provides for man's material needs.

The final day is one of rejoicing of the Law (Simhat Torah). The reading of the Five Books of Moses is concluded and immediately started anew to emphasize the importance of continuous study of the Torah.

b. Passover — Pesach

Passover is the second of the three festivals. It is an eight day spring festival. Jews are commanded to eat Matzoth and abstain from eating leavened bread. Passover recalls the exodus from Egypt and the redemption from bondage. Before its inception the poor in the community are remembered and charity is distributed. The first two nights are celebrated with a family feast called the Seder, in which the story of Freedom is again recounted by all.

The period between Passover and Shavuoth, except for the day known as Lag B'Omer, is observed as a period of mourning during which wedding and other festivities are not arranged by traditional Jews.

c. Shavuoth

Shavuoth is the third of the three festivals. It marks the anniversary of the receiving of the Torah and spiritual freedom. Shavuoth is also known as the Day of First Fruits, commemorating the bringing of these offerings in ancient days to the Temple as a thanksgiving to God. The Book of Ruth, which describes agricultural life in Palestine is then recited. A special mystical poetic ode (Akdamos), recalling the glories of the giving of the Torah, is repeated before the reading of the Ten Commandments. The Festival is important because it emphasizes the Revelation when Israel became "a kingdom of Priests and a holy nation" dedicated to the service of God and humanity. This is the day when many teen-agers in Reform and Conservative congregations "confirm" their faith in the God of Abraham.

5. The Minor Festivals

a. Purim

In addition to the Solemn Days and the Three Festivals, there are minor Feasts and Fast Days. Purim, the Feast of Lots, commemorates the deliverance of the Persian Jews from the wicked schemes of Haman in the days of Ahasuerus. Only through the pleas, prayers and intervention of Mordecai and Queen Esther was the day turned into one of joy, festivity, merrymaking, masquerading and giving of gifts. The previous day, the 13th day, is also observed by some as a fast day in commemoration of Queen Esther's initial act of fasting before her appearance before the king.

b. Hanukkah

Hanukkah, the Feast of Dedication or Feast of Lights, commemorates the victory of Judah Maccabee over the Syrian Greeks in 165 BCE and the rededication of the Temple which had been defiled by the enemy. For eight days the Jews recall the miracle of the cruse of oil which, instead of lasting only one day, burned for eight days. Hanukkah is the time when Jews rededicate themselves to the Light of Israel and to the lofty ideal of religious freedom.

Other days commemorated are — Jewish Arbor Day (Chamisha Asar B'shevat) and, by the more traditional Jews, the four major fast days: The Fast of Gedaliah, the Tenth Day of Teves, the Seventh Day of Tamuz and the Ninth Day of Ab. These recall the destruction of the ancient Temple in Jerusalem.

C. TRADITIONAL DAILY PRACTICES

Though the special holy days, festivals and fast days form a major part of Jewish life, the daily practices symbolize loyalty to God. When a Jewish boy is eight days old, he is initiated by circumcision into the covenant of Abraham, the first Jew. If the son is the first born to his mother it is customary, in the traditional Jewish homes, for him to be redeemed on the 31st day of his birth, in a special ceremony (Pidyon haben) in recognition of the belief that biblically the first born is sacred to God.

1. Traditional Jewish Training

As soon as they are able to speak, Jewish children are inculcated with the spirit of devotion and honor to the Torah. Both girls and boys as they reach school age are taught and guided in the principles of Jewish belief and practice. They learn that the study of the Law (Torah) guides man through the world; its benefits are manifold, elevating man to understand the ideals of life. "Doing" it is said in the Talmud, "is dependent upon learning, not learning on doing."

2. Bar Mitzvah

When 13 years of age, the Jewish boy is formally initiated or confirmed into all Jewish practices by becoming Bar Mitzvah (a son of the Commandment). Upon his shoulders now falls the obligation of faithfully observing Jewish tradition and practice. He is to study the Books of Moses, the Prophets and Scriptures with the commentaries. In the orthodox and conservative tradition he is expected to recite his daily prayers, wearing his prayer shawl (Talis) about his body and his Phylacteries (Tefillin) on his head and arm — as a sign of the dedication of his thoughts and strength to the service of God. In the boxes of the Tefillin are found the Shema and other biblical statements professing the Unity of God and the sanctification of man to his commandments. Reform congregations also have a confirmation ceremony for boys and girls where the young people, at about the age of fifteen, affirm in a group, or class, their attachment to Judaism.

3. Marriage

Judaism includes many practices, customs and laws pertaining to the sanctity of marriage and the purity of domestic life. Stress is laid on the consecration (Kiddushin) of man and wife to a life of holiness blessed by God. Wherever there are difficulties in marriage that cannot be healed, Judaism provides for religious separation, by legal process, which conforms also with the civil laws of the state. The Reform Synagogue recognizes a civil divorce as having religious sanction.

4. The Traditional Jewish Home

The traditional Jewish home is resplendent with Jewish life and symbols. The prayer book (Siddur), the Bible (Chumash), the Talmud, and beautiful articles such as the Hanukkah lamp, spice box for Habdalah and Kiddush cup, often help to create a religious atmosphere. On the door-post is the symbol of a Jewish home — the Mezuzah — containing the Shema. Thereby the Jew has a constant reminder to walk in the ways of God who guards one's coming and going. In observant families meals are not perfunctory acts to satisfy one's hunger, but begin religiously with washing of the hands for sanctification and blessing, and conclude with grace or thanks to the Provider.

5. The Traditional Dietary Laws

Food is regulated by the aim to serve God in purity — i.e., by curbing appetites in accordance with the dictum, "The divine precepts have been given for the purpose of refining." Although, traditionally, observant Jews eat only that which is Kosher, which means fit and properly prepared, there are many others who no longer adhere to dietary laws. In traditional practice, animals with cloven hoof and who chew cud and the fowl which are permitted to be eaten, are slaughtered according to specific regulations — by severing the gullet and windpipe. This method (Shechitah) is one which is hygienic, instantaneous and painless. Other traditional regulations pertaining to permitted food and diet are designed only to emphasize self-awareness to the Jew. Modern scientists have attested to the values of these rules in safeguarding against disease. Abstinence from many foods such as snails, crabs, and other swarming things teaches sobriety in life. Likewise, Jewish law forbids as inhuman, cutting off any flesh from a living animal or eating an animal that died of itself, or one which suffered from some disease.

The consumption of blood is forbidden to the traditionally observant who believes that all flesh must be properly soaked and salted to remove the excess blood. In many homes, milk and meat cannot be eaten or cooked together in accordance with the Biblical principle "Thou shall not seethe a kid in its mother's milk". Observant Jewish families have separate dishes for dairy and meat and the only fish permitted is that which possesses fins and scales.

6. Comfort and Consolation

It is a Jewish duty to give comfort to the suffering and solace to the unfortunate. Hence, there are Free Loan Societies to aid people financially, Bikker Holim to comfort the sick, and Hebra Kadisha to prepare the dead for their final resting place. Simplicity, no floral wreaths, and plain white shrouds are the means of traditional observance and sympathetic expression.

D. ETHICS — DUTIES TO FELLOWMAN

1. The Equality of Man

Judaism is an ethical and practical religion. Though it is designed for the people who have accepted the Torah and live according to its precepts, its teachings conform to the highest moral principles of humanity. It aims to make man better and asserts that all are servants of the Lord. Man should not be a slave to his fellow-man. All have been created equally from the same dust of the earth. The Jew exclaims in the words of Malachi, "Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother, profaning the covenants of our fathers?"

2. The Golden Mean

Man is taught to strive for the middle course in life. Ascetism and overindulgence are frowned upon. Jews learn that man should not be haughty; he should always be humble, for with such a disposition he will be able to get along with his fellowmen.

3. Loving One's Neighbor

Judaism teaches that man's life should be guided by three characteristics — kindness, righteousness and justice. By observing these together with charity, chastity, humility and piety, man will acquire a moral living, giving him the consciousness of being always in the presence of God. Man must also take his place in the social life of his community and contribute towards the public welfare. He shall love his fellowman in accordance with the Biblical dictum, "Love thy neighbor as thyself", or as Hillel expressed it, "That which is hateful unto thee, do not do unto thy friend."

4. Loyalty

Judaism teaches loyalty to one's country in accordance with Jeremiah's phrase, "Seek ye the welfare of the city wherein you are." In the Talmud, the Jew is directed by Samuel to respect the authority of government, with the admonition that "The law of the land is law." The love of democracy is inherent in the nature of the Jewish faith, and the deep loyalty which every Jew feels for America stems from the nature of its free institutions, and from reverence for its form of government.

5. Ethical Conduct

Judaism teaches that for a man to live in happiness he must learn to do justice to the underprivileged and the poor and be ready to better the world. At the same time, he must strive to attain the Fatherhood of God in accordance with Micah's statement, "It hath been told thee, O man, what the Lord doth require of thee: only to do justly, to love mercy and walk humbly with thy God."

Jews are instructed to:

Visit the sick,
Pay the last respects to the dead,
Console the mourner,
Think charitably of one's neighbor,
Support the poor, the widow, orphan and stranger,
Bring peace to every household,
Do no injury to others,
Regard the property of others as dear as one's own,
Abstain from gambling and usury,
Respect the aged,
Honor parents and teachers,
Be careful of peaceful relationships between employer and employee,
Respect the religion and traditions of neighbors,
Uphold the country in every way,
Prevent cruelty to animals,
Be of cheerful spirit,
Be clean in mind and body,
Be perfect in one's conduct in accordance with the dictum of the Psalms:
"Blessed are the perfect in conduct, who walk in the law of the Lord."

Kindness, honesty, upholding the honor of one's fellow-man, despising contention, keeping one's tongue from evil, maintaining sobriety, guarding against gluttony, temptation or gambling and similar immoral practices, are as important sections of the Jewish faith as are religious beliefs and observances.

6. Charity — Tzedakah

Giving charity according to one's means is a positive precept which demands greater care and diligence in its fulfillment than many other positive precepts of the law. The famous medieval Jewish teacher, Maimonides, described eight degrees of charity, one higher than the other. Supreme above all is to give assistance with a gift or loan which will help a person to become self-supporting.

Inferior to this is giving charity in such a way that the giver and recipient are unknown to each other. This is a charitable performance based upon disinterested motives.

Next in order is the donation of money to the charitable funds of the community.

Below this is the instance where the donor knows to whom he is giving the charity but the recipient does not know from whom he is receiving it.

Inferior to this degree is the case where the recipient knows the identity of the donor, but not vice versa.

The next four degrees in their order are:

Giving money to the poor *before* one is asked;
Giving money to the poor *after* one is asked;
Giving *less* than one should, but doing it with good grace;
Giving grudgingly.

E. FORMS OF AMERICAN JUDAISM

American Judaism today is generally described as being divided into three or four different categories. Often the demarcation lines are difficult to ascertain. The accepted classification follows:

Orthodoxy is that form which relies upon the authority of the Torah as divinely revealed and follows strictly the interpretations of the Law as set by the Shulchan Aruch (code) and the many subsequent Responsa of the Rabbis. The fulfillment and observance of the minutiae of the commandments are the way of life. The attempt to bring consonance of law and life, i.e. of the ancient codes with modern living, is accomplished by careful interpretation of the Halaka (Law).

Conservatism is the form which seeks to adapt tradition to conditions of life by choosing those elements of traditional observance which are most suitable to modern life. Whenever it is felt necessary, concessions are made in the actual practice of the Jewish law.

Reform is that form which places greatest emphasis on the ethical teaching of Judaism as found in the Prophets. Social justice and liberalism are placed above ritual observance or legal regulations. Reform insists that changes be made *when* they are needed, *in* and *by* the generation that needs them, rather than to wait generations or even centuries before any perceptible adjustments occur.

Reconstructionism is that form which regards Judaism as a religious civilization. Authority for the regulation of human affairs is placed in the democratically organized community. It teaches the concept of the Jews as a people who have their cultural center in Israel. It also stresses that democratic authority stemming from the people, rather than from traditional laws, historic continuity, or rabbinic insight, should set new standards and laws for Judaism.

F. THE PLACE OF ISRAEL IN AMERICAN JUDAISM

The State of Israel is an achievement of Jewish spiritual aspirations, especially for those who have been scattered and have suffered abroad. Israel, it is hoped, will also become a significant Jewish cultural center. It will be the source of spiritual sublimity in accordance with the biblical phrase: "From Zion shall go forth the Law" (Torah).

American Jews appreciate the significance of Israel as an embodiment of the age-old aspiration for a homeland for the oppressed. They feel a religious and spiritual affinity for Israel, consonant with their love for America. To America, where Jews exercise their rights of citizenship in happy freedom, they give their complete loyalty and devotion.

G. BASIC TENETS

Some Lessons Derived from the Ten Commandments

1. God is our benefactor
   When we are in trouble we must trust in Him.
   The Master of the world punishes the wicked and saves the good.
2. All forms of idolatry, as well as belief in charms or superstitions, are forbidden. God shows mercy to all His creatures.
3. The name of God is not to be used unnecessarily. One must pray with attention and devotion. One should swear only when he is fully convinced of the truth of this declaration.
4. The Sabbath day is to be set aside as one for sanctification, rest and uplift of man.
5. Respect and support should be given to our parents. Their name and memory shall be cherished even after death.
6. The life of our fellowmen is to be respected.
   Nothing should be done that undermines the peace and the well being of our fellowmen.
7. Faithfulness in marriage should be upheld. No indecency in act or language should be practiced.
   Immodest conduct or association with immoral persons should be avoided.
8. All dishonesty, theft or wrong-doing is prohibited.
9. One should always avoid in any of his utterances, false evidence or untruth.
10. One should suppress excessive desires and not covet that which does not belong to him.

The 13 Principles of Faith

The foundations of Judaism may be summarized in the *Articles of Faith* or *Beliefs* prepared by Maimonides. The observant Jew declares. "I believe in:

1. "The existence of the Creator. He is the cause of all beings.
2. "The Unity of God. He is *one*, a Unity the like of which does not exist.
3. "God as incorporeal, having no substance; no corporeal action can be applied to Him.

4. "God as Eternal. He is alone without a beginning.
5. "God as Supreme. He alone is to be worshipped, all in the universe are His creatures.
6. "Prophecy. — God has endowed men with supreme power of moral and intellectual understanding to guide humanity.
7. "Moses. — He was the greatest of all teachers and prophets.
8. "The Divine origin of the Law. Everything was communicated to Moses.
9. "The integrity of the Law. Nothing may be added or subtracted from its basic teachings in the oral and written law.
10. "God's preordained knowledge of the deeds and thoughts of man.
11. "Reward and punishment. This is given by God to all according to their deserts.
12. "The Messiah. — He will come at some future and undetermined time.
13. "Resurrection of the dead and immortality of the soul."

These may be summarized as three basic beliefs in Judaism:

1. Existence of God
2. Revelation
3. Reward and punishment

H. SOURCES OF JUDAISM

1. The Twenty-Four Books of the Bible

Pentateuch — the Five Books of Moses

I. Genesis	The early history of man, from Adam to the death of Joseph; the fundamental religious truth is stressed that God is the Creator and the director of the Universe.
II. Exodus	The story of the release from bondage and the struggle for freedom.
III. Leviticus	The laws of sacrifice, cleanliness, diet and the maintenance of the sanctuary. Included are the lofty sentiments pertaining to morality, democracy, holiness and good society.
IV. Numbers	The wanderings of the Israelites and their tribulations until their entrance into the Holy Land.
V. Deuteronomy	A review by Moses of the basic laws for guidance in life, with the stress on blessings and rewards for adherence to them.

Earlier Prophets

VI. Joshua	The narratives of the conquest of the land under the leadership of Joshua.
VII. Judges	The stories of the national heroes who helped throw off the yoke of oppressors. Included are the parables of Jotham, the song of Deborah and the activities of Samson.
VIII. The Books of Samuel	The beginnings of the monarchy in Israel under Saul and David. The lesson is taught that obedience to God's will is of greater value than all sacrifice and offering.
IX. The Books of Kings	The entire history of the First Temple Era from Solomon till the destruction of Judah in 586 BCE.

Later Prophets

X. Isaiah	The prophecies pertaining to the invasion of Assyria. The main purpose of the book is to reveal the lessons of consolation, and the picture of the Messianic period.
XI. Jeremiah	The words of the prophet who saw the destruction of Judea. The people are rebuked because of their wickedness; warning is given to them on the impending Day of Judgment.
XII. Ezekiel	The prophecies pertaining to the rebuilding of the Second Temple and the encouragement for the reconstruction of the homeland.

Twelve Minor Prophets

XIII. Minor Prophets	
1. Hosea	The sinfulness of Israel in the period of the wicked Jeroboam is revealed and warning is given of the doom to befall the people.
2. Joel	The prophecies of the drought, cautioning the people to repent.
3. Amos	The words of the seer who saw oppression of the poor and who pleads for their cause.
4. Obadiah	The prophecy enunciated against the Edomites because of their cruelty to the Judeans.
5. Jonah	The story of one who sought to flee from God but had to carry on His message. The lesson taught is that God shows kindness to all and forgives all.
6. Micah	A denunciation of the false prophets and a picture of the glories of the coming Messianic era.
7. Nahum	The declarations that even the mighty city of Nineveh cannot stand in the face of God's judgment.
8. Habakkuk	The moral lesson that "the righteous shall live by his faith."
9. Zephaniah	The revelation that the great day of the Lord will soon come; the humble shall then receive their proper reward.
10-11. Haggai & Zechariah	The prophecies pertaining to the rebuilding of the Temple and the fulfillment of all earlier prophecies.
12. Malachi	The promise of the coming of Elijah to bring good tidings to Israel.

Scriptures

XIV. Psalms	150 hymns in poetic form, demonstrating the lofty spiritual tones of Israel's prayer.
XV. Proverbs	A collection of maxims, attributed to Solomon, describing the values of good conduct.
XVI. Job	The story of one who suffered but recognized that God is just in all of His dealings with mankind, giving each his proper reward.

The Five Scrolls

XVII. Song of Songs	A love poem describing allegorically the faithfulness of Israel to God.
XVIII. Ruth	The story of a woman's conversion and her loyalty to Israel in all of her tribulations.
XIX. Lamentations	A description by Jeremiah of the destruction of the First Temple.
XX. Ecclesiastices	Philosophic thoughts on vanity and man's futility in this world. What counts is — fear of God.
XXI. Esther	The story of the saving of the Jews through the efforts of Queen Esther. This explains the reason for the observance of Purim.

Historic Books

XXII. Daniel	The narrative of the last days of Babylon, the writing on the wall and Daniel's experience in the lion's den.
XXIII. Ezra & Nehemiah	The books dealing with the rebuilding of the Second Temple and the initial difficulties.
XXIV. Books of Chronicles	A general review of Jewish history from Adam to Cyrus' proclamation and the return to Judea.

2. The Oral Law

Judaism has been formulated by the oral law as well as by the written law. The former was handed down through the centuries and finally incorporated by R. Judah ha-Nasi (in 200 C.E.) into the Mishna.

The six sections of it are:

a. Zeraim — (seeds) — Laws of Agricultural life and prayers.
b. Moed — (seasons) — Laws of Sabbath and Festivals.
c. Nashim — (women) — Laws of Marriage and divorce.
d. Nezikin — (damages) — Civil and criminal laws and ethics.
e. Kadashim — (Holy things) — Sacrificial and dietary laws.
f. Taharot — (cleanliness) — Laws of Purity.

The Mishnah, with additions from other early sources and the discussions or comments thereto, developed into the Gemara, and together they form the Talmud. In the tractates of the Talmud are found legal maxims, ethics, homilies and laws dealing with every phase of Jewish life. These are known as Halaka (legal) and Hagada (maxims).

In time, codifications of the Talmud were made. Maimonides formulated his code in the Yad ha-Hazaka or Mishneh Torah. The collection adopted for the bases of Jewish ritual, customs and practices was incorporated in the Shulchan Aruk written by Joseph Karo (16th Century).

I. GLEANINGS FROM THE BIBLE

Cooperation

Two are better than one; because they have a good reward for their labor.
For if they fall, The one will lift up his fellow;
But woe to him that is alone when he falleth,
And hath not another to lift him up.

Eccl. 4.9

Freedom

Proclaim liberty throughout the land
Unto all the inhabitants thereof.

Lev. 25.10

Loose the fetters of wickedness,
Undo the bands of the yoke,
And let the oppressed go free.

Isaiah 58.6

Prayer

Seek ye the Lord while He may be found
Call ye upon Him while He is near.

Isaiah 55.6

Democracy

For then will I turn to the peoples
A pure language
That they may all call upon the
name of the Lord,
To serve Him with one consent.

Zephaniah 3.9

The poor man and the oppressor meet together
The Lord giveth light to the eyes of them both.

Prov. 29.13

Pride

Pride goeth before destruction
And a haughty spirit before a fall.

Prov. 16.18

Humility

Better it is to be of a lowly spirit with the humble
Than to divide the spoil with the proud.

Prov. 16.19

Charity

He that giveth unto the poor shall not lack;
But he that hideth his eyes shall have many a curse.

Prov. 28.27

To do righteousness and justice is more acceptable
to the Lord than sacrifice.

Prov. 21.3

Contentment

When thou eatest the labor of thy hands,
Happy shalt thou be, and it shall be well with thee.

Psalms 128.3

Give me neither poverty nor riches;
Feed me with mine allotted bread,
Lest I be full, and deny, and say: who is the Lord?
Or lest I be poor and steal
And profane the name of my God.

Prov. 30.9

Hospitality

He that hath a bountiful eye shall be blessed
For he giveth of his bread to the poor.

Prov. 22.9

Truth

Mercy and truth are met together
Righteousness and peace have kissed each other
Truth springeth out of the earth;
And righteousness hath looked down from heaven.

Psalm 85.11

Let not kindness and truth forsake thee;
Bind them about thy neck
Write them upon the tables of thy heart.

Prov. 3.3

Cleanliness

Let thy garments be always white;
And let thy head lack no oil.

Eccl. 9.8

Trust — Confidence

Trust in the Lord with all thy heart
And lean not upon thine own understanding.

Prov. 3.5

He that trusteth in his own heart is a fool
But who so walketh wisely, he shall escape.

Prov. 28.26

Commit thy way unto the Lord
Trust also in Him and He will bring it to pass.
Psalms 37.5

Cast thy burden upon the Lord, and He will sustain thee,
He will never suffer the righteous to be moved.
Psalms 55.23

Love

The stranger that sojourneth with you
Shall be unto you as the home-born among
you, and thou shalt love him as thyself;
For ye were strangers in the land of Egypt.
Lev. 19.34

Hatred stirreth up strifes
But love covereth all transgressions.
Prov. 10.12

Many waters cannot quench love,
Neither can the floods drown it;
If a man would give all the substance
of his house for love,
He would utterly be contemned.
Song of Songs 8.7

Philanthropy

Sow to yourselves according to righteousness,
Reap according to mercy.
Hosea 10.12

Treasures of wickedness profit nothing
But righteousness delivereth from death.
Prov. 10.2

Peace

How beautiful upon the mountains are the
feet of him that bringeth good tidings,
And that publisheth peace.
Isaiah 52.7

The wolf also shall dwell with the lamb
and the leopard shall lie down with the kid.
Isaiah 11.6

They shall beat their swords into plowshares
and their spears into pruning hooks; nation shall not
lift sword against nation, neither
shall they learn war anymore.
Isaiah 2.4
Micah 4.3

The Lord lift up His countenance upon thee
and give thee peace.
Numbers 6.26

And all thy children shall be taught of the Lord;
And great shall be the peace of thy children.
Isaiah 54.13

Peace, peace to him that is far off
and to him that is near
Saith the Lord that createth the fruit of the lips.
Isaiah 57.19

And in that day will I make a covenant for them
With the beasts of the field, and with the fowls of heaven
And with the creeping things of the ground;
And I will break the bow and the
sword and the battle out of the land
and will make them to lie down safely.

Hosea 2.20

Brotherhood

Have we not all one father? Hath
not one God created us? Why then
doth everyone of you despise his brother
violating the covenant of our fathers.

Mal. 2.10

Behold how good and how pleasant it is
For brethren to dwell together in unity.

Psalms 133.1

Iron sharpeneth iron,
So a man sharpeneth the countenance of his friend.

Prov. 27.17

Mercy to Animals

A righteous man regardeth the life of his beast
But the tender mercies of the wicked are cruel.

Prov. 12.10

Hope

Wait for the hand;
Be strong, and let thy heart take courage;
Yea, wait thou for the Lord.

Psalms 27.14

Faith

The righteous shall live by his faith.

Habbabuk 2.4

It hath been told Thee, O man, what is good,
And what the Lord doth require of Thee;
Only to do justly, and to love mercy,
And to walk humbly with thy God.

Micah 6.8

Courage

Be strong and of good courage; be not
affrighted, neither be thou dismayed;
for the Lord thy God is with thee
Withersoever thou goest.

Joshua 1.9

Justice

Thou shalt do that which is right and good
in the sight of the Lord;
That it may be well with Thee.

Deut. 7.18

Mark the man of integrity, and behold the
upright;
For there is a future for the man of peace.

Psalms 37.27

Speak ye every man the truth with his neighbor;
Execute the judgment of truth and peace in your gates.

Zech. 8.16

Punishment

My son, despise not the chastening of the Lord,
Neither spurn thou His correction;
For whom the Lord loveth He correcteth
Even as a father the son in whom he delighteth.

Prov. 3.11

Withhold not correction from the child
For though thou beat him with the rod, he will not die.

Prov. 23.13

Fear of God

The fear of the Lord is the beginning of wisdom.

Psalm 111.10

Fear God and keep His commandments, for this is the whole man.

Eccl. 12.13

Labor

Sweet is the sleep of a laboring man.

Eccl. 5.11

Seest thou a man diligent in his business?
He shall stand before kings;
He shall not stand before mean men.

Prov. 22.29

Thou shalt not oppress thy neighbor, nor rob him;
The wages of a hired servant shall not abide
with thee all night until the morning.

Lev. 19.13

Social Justice

Remove not the ancient landmark;
And enter not into the fields of the fatherless;
For their Redeemer is strong
He will plead their cause with thee.

Prov. 23.10

Ye shall do no uprighteousness in judgment
Thou shalt not respect the person of the poor,
Nor favor the person of the might;
But in righteousness shalt thou judge thy neighbor.

Lev. 19.15

APPENDIX II

A SHORT SURVEY OF JEWISH HISTORY

S. B. Hoenig

BIBLICAL TIMES

Jewish History begins with the patriarch Abraham, who
lived in the age of Hammurabi. He was the first to recognize
the existence of one God and he is regarded as the father of c. 1300
the Jewish people. His son and grandson, Isaac and Jacob, BCE
followed his teachings by abstaining from idolatry. After much
wandering, they made the land of Canaan, later known as
Judea, Palestine or Israel, their homeland. The land is the
bridge between Africa and Asia; hence, it is important in
The Patriarchal Period
history. For a long time, during the Age of the Hyksos, the
Shepherd kings of Egypt, Jacob, who was also called Israel,
sojourned in Egypt because of a famine. There his son, Joseph,
had become viceroy. Later, the Egyptian monarchs enslaved
the children of Israel. After ten plagues were visited upon the
land, these Hebrews (the Twelve Tribes) were liberated by c. 1300
God under the leadership of the great teacher, Moses. In BCE
commemoration of this event, Passover, the Festival of Freedom,
is celebrated.

Moses led his people toward the Promised Land through
the desert for forty years and instructed them in the divine
Sinai
laws, the Torah received at Mount Sinai. This contains, in
addition to the story of the early Hebrews, the Ten Commandments,
the ideals of justice and freedom, and the basic rituals
and practices for Jewish life. Moses' disciple, Joshua, conducted
the Hebrews back into Canaan and divided the land
among the twelve tribes. The Hebrews, once shepherds, now c. 1200
became an agricultural people. An attempt at established government BCE
was made by leaders known as Judges, among whom
were Deborah, Gideon, Jephthah and Samson. But unification
was difficult because the Hebrews encountered the fierce
Canaanite enemies. Also, the influences of the prevailing
Canaanite Cult had to be overcome by strong resistance.
Finally, at the request of the people, the first prophet, Samuel, c. 1000
The First Kingdom
created a monarchy. The first king was Saul. He was succeeded BCE
by David, compiler of Psalms, known as the sweet singer in
Israel. This warrior king united the different tribes, drove off

the Philistines, made Jerusalem the capital of the land, and became famous as the founder of the Davidic Dynasty.

Solomon

His son, Solomon, built the Temple as the central point
of worship in the land and established the country as a power
in the East. After his death the unity of the twelve tribes was c. 950
dissolved and the land was divided into the Kingdom of Israel BCE
in the north under Jeraboam, and the Kingdom of Judah in
the south under the leadership of Solomon's descendants.

The Prophets

During this period, known as the days of the First Temple
or the First Commonwealth, the great moral prophets and
teachers arose. Elijah and Elisha sought to eradicate Baal wor-
ship, observance of the Phoenician Cult and other idolatrous c. 850
practices. The prophets preached devotion to the One God and BCE
to the Covenant between Him and Israel. Their successors,
Amos, Isaiah, Micah and Hosea carried on the prophetic
traditions by denouncing all social injustice and speaking with
conviction and boldness against all iniquity and inequality.
Their calls for peace and justice are living words which have
influenced the ideals of western civilization.

The Lost Ten Tribes and Exile

Political changes in the ancient world scene of those days
were far-reaching. The internal division of the country and
the cultivation of foreign influences led to the destruction of
the Northern Kingdom of Israel and the dispersion of the Ten c. 720
Tribes by the Assyrians. The southern Kingdom under the BCE
leadership of David's descendants, Jehoshaphat, Hezekiah,
Mannasseh and Josiah, continued its independence for another
150 years; finally Judah fell prey to the Babylonian power of
Nebuchadnezzar. The elegies of the prophet Jeremiah lament
the destruction of the First Temple and the exile of the people
to Babylon. An attempt at national restoration under a gov- c. 586
ernor, Gedaliah, failed. BCE

Origin of the Synagogue and Restoration

During the years of exile, the Judeans, as they were now
called, reevaluated their ancient traditions by organizing the
institution of the Synagogue and by preparing to return to
their homeland. The prophet Ezekiel inspired them to await
this return, using as a symbol the rise of the dead in the valley
of the dry bones. When Babylon was conquered by Persia, c. 537
Cyrus issued the Declaration of Return. A select number BCE
under Zarubabel, the secular head, and Joshua, the religious
leader, returned. They sought to rebuild the Temple and were c. 516
encouraged by the prophets Haggai and Zechariah. They set BCE
the foundation for a theocratic state, despite the difficulties
imposed upon them by the native Samaritans. Finally, the
great leaders, Ezra and Nehemiah, completed the political and

Scribes and Canonization

religious restoration. The Temple, the priesthood, the Torah, c. 444
and the Sabbath became basic institutions in Jewish life. The BCE
labors of the first leaders were continued faithfully by
teachers known as Soferim (scribes) and Men of the Great
Assembly. These men canonized the Pentateuch, organized the
first system of formal education, and directed the expansion
of Judaism through their interpretation of the oral law.

SECOND COMMONWEALTH

Early Diaspora c. 400 BCE

Despite the establishment of the new Judean state, many Jews still remained in the Diaspora. Records found in the papyri of Assuan, in Egypt, describe the Jewish military colony which thrived there. The story of Esther and Mordecai in Shushan, Persia, also reveals the problems of anti-Semitism which faced the Jews in those ancient days. Nevertheless, they remained loyal to Jewish practice and tradition.

Greek and Jew c. 333 BCE

Septuagint c. 270 BCE

When Alexander the Great conquered the Persians, Judea came under Greek control. At first the Ptolemies of Egypt ruled. They gave the Jews freedom of worship and political autonomy, demanding only payment of tribute. The high priest was the respected head of the state. To strengthen Jewish religious life for those living in Alexandria, the Bible was translated into Greek. This translation, the Septuagint, facilitated the understanding and acceptance of the Bible by other faiths. Years later, the philosophic book of Ben-Sira (Ecclesiasticus) and other apocryphal or pseudepigraphical works were written.

Hanukkah c. 168 BCE

In time the Seleucids of Syria wrested the land from the Ptolemies and inaugurated a policy of Hellenization supported by the Tobiad family of priests and continued by renegades such as Jason and Menelaus. As the dignity of the priesthood declined, attempts were made by the Syrian King Antiochus Epiphanes to destroy Jewish religious life. The Temple was desecrated, circumcision was forbidden and Jewish traditional observances were banned. Led by the Hasmonean family, the people revolted and fought for religious freedom. After much martyrdom and heroic struggle, Judah the Maccabee and his followers finally triumphed. They rededicated the Temple, an event which is now commemorated by the festival of Hanukkah. They established a fully independent state, governed by the Hasmonean dynasty, based on democratic principles and Jewish tradition.

Herod c. 37 BCE

The Hasmonean family, however, engaged in a policy of territorial expansion and increased nationalism which precipitated a civil war. Torn by inner dissension, Judea lost its sovereignty to Pompey of Rome. Herod, a vassal of Augustus, then ruled. His regime was noted for wickedness, though he rebuilt the Temple and sought to protect the Jews before Roman officials. Herod's family was finally displaced by the procurators of Rome who dominated with violence until the final destruction of the state. Pontius Pilate is remembered in history as one of these procurators who vexed Jewish sensibilities by his ruthless conduct.

Pharisees c. 20 BCE

Various factions grew up in the land with differing social, political and religious ideas. (1) The democratic, liberal Pharisees sought to expand Biblical law and its spirit through an oral tradition and to establish it as the basis of Jewish religious life. They were responsible for the first universal system of education, the elevation of the status of

women, the democratization of Jewish worship and also the
faithful study of traditional law. The great schools of scribes,
Hillel especially those of Hillel and Shammai, continued the investi-
and gation of the Torah, developing the oral law which has become
Shammai the foundation of Rabbinic Judaism. Contemporaneously, Alex- c. 10
andrian Jewry followed an allegorical interpretation of the BCE
Bible, as taught by Philo the Philosopher, developing a unique
Jewish philosophy. (2) Another faction of those times con-
sisted of the aristocratic, conservative, priestly Sadducees
who opposed the expansion of Biblical law to meet the chang-
ing (legal) conditions of the new times. They pressed for a
continuation of the old regime, seeking imperialism and
control of the resources of the land. (3) Disturbances in the
land also brought forth the zealots who aimed to overthrow
the might of Rome. (4) There was also a sect called Essenes
who lived an asetic life away from mundane turmoil, while
others known as Apocalypsts awaited the coming of the Mes- 30
siah. Among the teachers who arose at this time was Jesus. CE
Rise of He spread Jewish ethical teachings among his disciples. His
Christianity "divinity" was later promulgated to the gentile world by Paul.
Under Paul's leadership Christianity departed from Jewish
practice and observance, and proclaimed Jesus as Messiah,
(Christos-anointed) and "son of God."

The constant oppression of Jewry by Rome during these
Destruction decades culminated when Nero sent his legions to put down a 70
of the widespread revolt. Finally, Titus destroyed Jerusalem in the CE
Temple year 70. Although Rome had crushed the political state, Jewry
continued through its devotion to the spiritual law.

TALMUDIC ERA

Leaving the political ruins of Jerusalem, the Rabbis,
under Rabbi Johanan Ben Zakkai, re-vitalized the religious
Jabneh life of the Jews. In Jabneh they continued to study the law and 110
to interpret Jewish tradition. Many of the practices of Judaism CE
today derive from these discussions in the School (Vineyard)
of Jabneh. The Jews did not forget their yearning to reestab-
Bar lish the Jewish state. Abortive attempts were made to revolt,
Kochba until Bar Kochba, who was inspired by Rabbi Akiba, made
his last stand in Bethar. The Roman emperors crushed Jewish
nationalistic ambition and imposed many religious restrictions.
Nevertheless, the people, under the guidance of Rabbi Akiba,
persevered in their loyalty to Judaism, even though many were 135
killed as martyrs. Jerusalem was sown with salt and a special CE
tax (*fiscus Judaicus*) was imposed upon them.

In Ushah and in other cities in Galilee the Rabbis con-
tinued the chain of tradition by the principle of *smicha* (ordi-
Tannaim nation). They studied the law in their academies and ex-
plained the details of Jewish conduct. They were called Tan-
naim, teachers. Among them may be listed Rabbi Meir, the 140
Scribe, Rabbi Jose, the historian, and Rabbi Gamaliel, the CE
Patriarch. One of the greatest of these teachers was Rabbi 200
CE

Mishnah

Judah, the Prince. He codified all oral law in the collection known as Mishnah, now recognized as the basic book of Jewish law and tradition.

c. 250 CE

For some time the Jewish community in Palestine maintained its prestige. The academies in Tiberias and Caesarea sought to continue Jewish learning, engaging especially in homiletical interpretation of the Bible known as Midrash and in the exposition of the Mishnah. This ultimately led to the creation of the Palestinian Talmud in which such prominent teachers as Rabbi Johanan, Resh Lakish and Rabbi Joshua ben Levi participated. In this era, too, such Christian fathers as Jerome sat at the feet of rabbinic scholars to acquaint themselves with biblical exegesis. Hopes for Jewry rose temporarily when Julian, the Apostate, promised permission to rebuild the Temple. But this did not materialize.

Palestinian Midrash

c. 350 CE

The fixing of the calendar by Hillel the Second, designed to regulate Jewish observance for all times, was one of the last important acts before the extinction of the Patriarchate in Palestine.

c. 350-550 CE

Byzantine Decrees

Palestinian Jewry gradually disintegrated when such Roman emperors as Constantine, Theodosius and Justinian issued anti-Jewish decrees which restricted normal Jewish life. The decline was intensified when the Romans adopted Christianity and after the Council of Nicea.

350 CE

As a result of the continuous upheavals in Palestine, many Jews settled in different parts of the Roman and Parthian empires. Thus began the foundation of communities in Asia, Africa and Europe.

Babylonian Yeshivot

At first, especially under the Parthian government, Jewry flourished in Babylon. Under the direction of an Exilarch, the Jews possessed a semblance of autonomy. Their great schools were in Sura, Nehardea and Pumbedita. Thus, under the influence of Rav, prayers such as those of the New Year were compiled. His contemporary, Samuel, the rabbinic astronomer, enunciated the role of loyalty to one's country.

Final Editing of the Talmud

Among the later teachers called Amoraim may be enumerated Rabbi Huna and Hisda, Rabbi Judah ben Ezekiel, Abaye and Rava who developed the dialectic study of the Talmud. Finally, the Babylonian Talmud was redacted by the last great teachers, Rav Ashi and Rabina. The subsequent editing of the Talmud was completed by men known as Saboraim. The Talmud as we have it today, consisting of full discussions of Jewish law, lore and exegesis, and comprising halakic (legal) discourses as well as haggadic (didactic) expositions, is the product of their editorial hands.

500 CE

Gaonim

The advance of the Moslems into Babylon (Parthia) did not deter the Jews from continuing their religious and secular activity. The Caliphs at first wished to impose disabilities upon them, but the Mohammedans in general displayed tolerance. The heads of the Yeshivot, Gaonim, guided the religious life by the side of the Exilarchs. A schism developed, however,

Karaites

Gaonic Activity

when believers in the literal understanding of the Bible, known as Karaites, rejected Talmudic tradition. They were valiantly opposed by the Gaonim, the greatest of whom was Saadia, who sought to conciliate Faith and Philosophy, to translate the Bible into the vernacular and to curb the Karaitic heresy. Other Gaonim likewise encouraged the study of the Bible and of grammar and wrote poetical selections (Piyyutim) now contained in our prayer books. The first Siddur was compiled by Rav Avram Gaon. The edition of the smaller tractates of the Talmud was completed by the scholars in their Kallah, or Torah sessions, and the Gaonic responsa served as guides to Jews everywhere. The first compendium of Jewish law was by Ahai Gaon. Among the last of the Gaonim was Sherira who summarized the line of talmudic tradition and encouraged the growth of the Massorah, which means the exact study of the Bible. **600 CE** **900 CE** **700 CE**

THE MEDIEVAL PERIOD

Golden Age in Spain

Maimonides

Spanish Satellites

The center of Jewish life shifted in time to Spain. Under early Christian rule the Jews suffered, but after the conquest by the Mohammedans, they began to thrive. The tolerant attitude of the Moslems and mutual cooperation led to a Golden Age. Poetry, grammar and philosophy became as widely known as rabbinic studies. Among the greatest stars of that period was Hasdai ibn Shaprut through whose efforts the Kingdom of the Chazars was discovered in Crimea. He encouraged, also, the grammatical studies of Menahem ben Saruk and Dunash ibn Labrat. His successor, Samuel Hanagid, wrote an introduction to the Talmud. The poetic and exegetical works of Moses and Abraham Ibn Ezra, the liturgy of Solomon Ibn Gabirol and the philosophy of Yehuda Halevi reveal the dignity of scholarship in that age. The rabbinic works of Alfasi, the ethical tracts of Bachya Ibn Pakuda, and the historical volumes of Ibn Daud similarly are evidences of the glory of learning of that era. But the greatest of all scholars was Maimonides, who made the greatest contribution to Jewish understanding of law in his book *"Yad ha-chazaka"* and sought to conciliate Aristotelian philosophy with Jewish teachings in his "Guide To The Perplexed." Maimonides as a rabbinic codifier, commentator, philosopher and halakic authority has had a lasting influence on Judaism. Others of renown in this Golden Age of Spain were the philosophers Isaac Israeli, Hasdai Crescas, the traveller Benjamin of Tudelah, and the poet Al-Charizi. Many of their works were ultimately translated from the Arabic into Hebrew by the Tibbon family and disseminated through scholars like the Kimchi family in Provence. **800 CE** **1150 CE** **1165 CE**

Jewish life began to decline in Spain when the Moslems were driven out and Christian fanaticism set in. Jews had to engage in disputations to defend their faith. One of the great-

est of disputants was Nachmanides, the biblical commentator 1263
and halakist, who finally had to flee to Palestine as an exile CE
Disputations because of his defense of Judaism against Christianity. Another
was Joseph Albo, the philosopher, who wrote his "Principles
of Judaism." Many Jews had to leave Spain or live the
life of the secret Marranos. The Autos-da-Fe and Inquisition
Inquisition of Torquemada brought an end to Jewish existence in Spain,
though men like Abarbanel, minister to Ferdinand and Isabella,
sought to avoid exile.

During this entire period, the Jews also lived in England,
Early France and Germany. The Germanic tribes treated them fairly
European until they came under Christian influence. The Jews had secured 800
Settlements privileges since the time of Charlemagne. They were not part CE
of the feudal system because of the fealty oath, neither were
they recognized as citizens. Nevertheless, they played an active
part in commerce. They suffered persecution especially during
Crusades the Crusades when many communities were devastated. They 1096
were falsely accused of ritual murder, of the Black Plague, and CE
of desecration of the Host. Often they had to engage in disputations
with the Christians in order to defend their own faith;
Anti-Jewish the Talmud was periodically burned. The Jews had to wear
Decrees the Jewish yellow badge introduced by Pope Innocent III, and 1200
they were protected only as the property of the king for which CE
privilege they paid very heavily. They engaged in lending
money because other occupations were denied them. They
were excluded from the guilds, and had to live in restricted
areas known as Ghettos.

Despite social restrictions, the Jews did not neglect the
growth of their religious communities. Their homes, especially
on the Sabbath, were fortresses of serenity, dignity and religious
observance. They studied in schools created by men
Rabbenu such as Rabbenu Gershom. He is remembered in history for
Gershom fixing the laws of divorce and for having formally prohibited
polygamy which had long ceased to be practiced among the
Jews. His school set the pace for that of Rashi in the next 960
generation. This popular teacher wrote a wonderful commentary CE
on the Bible and the Talmud and is regarded as the finest
Talmudic commentator of all ages. His descendants, the Tosafot,
Rashi and among them Rabbenu Tam, Rashbam, and others such
His school as Rabbi Yehiel of Paris, Moses of Coucy and Meir of 1100
Rothenberg carried on this great talmudic scholarship. In the CE
same period, Rabbenu Asher and his sons engaged in responsa
and in codification.

Jews active in trade served as intermediaries between
the West and the East, developing international credit and
Kabbalah translating classical works. Many were physicians and others
and like Zacuto contributed to navigation, to mathematics and the 1400
Philosophy sciences. The study of mystic Kabbalah also engaged the minds CE
of the medieval Jew. Particularly, the intercommunication between
French and Spanish Jewry resulted in the interchange
of studies, with the Jews in Provence serving as the bridge.

At times there were controversies between the followers of
Maimonides, who sought to spread the study of philosophy and
the anti-Maimonists who sought to curb secular learning. An
unfortunate result of this internal controversy was that the
Talmud was brought to the attention of the Dominican monks 1243
and burned publicly in Paris. Yet, in all of these turbulent, CE
medieval days, the Jew retained his dignity. He always had
the eternal hope "to live and to suffer."

EARLY MODERN PERIOD

Expelled first from England, a century later from France 1291
and finally, a century later, as we have seen, from Spain, the
lot of the Jew in Europe was that of the "wandering Cain."
Coincidentally, the Spanish expulsion was on the same day on 1391
Columbus which Columbus set forth on his voyage to the new world
and which eventually became a haven for the Jewish people. Jews 1492
Spanish settled in Italy and engaged in banking. They had already
Expulsion established a reputation for learning since the days of Nathan
of Rome, who had edited a Talmudic dictionary. In the
Italian latter part of the 15th century, Italy became the center of
Roots printing and the first bibles came from there. But, there, too,
they met with the same fate as their brethren in other parts of
Ghetto Europe. The Ghetto was established in Venice and the cen-
and soring of Jewish books spread. All this did not deter them
Censorship from participating in the Renaissance of culture. Men like
Elijah Levitas in grammar, Azariah di Rossi in history, and 1500
Solomon del Medigo in medicine or Leon Modena in phi- CE
losophy even served as guides to Christian scholars.

Jews also settled in Turkey and Palestine after the Spanish expulsion. The Sultan recognized the value of Jewish activ-
Resettlement ity and encouraged Jewish settlement. The commercial and
in industrial activity of Don Joseph Nasi, the Mishnaic teachings
Palestine of Obadiah Bartenoro, the Shulchan Aruch of Joseph Karo
and also the mystic works of Luria based upon the Zohar, gave
great impetus to revitalizing Jewish life. An attempt was even
made to reorganize the ancient Sanhedrin in Safed.

Spanish Jews also sought refuge in Holland where they
received the right to profess their own faith. Manasseh ben
Israel sought the return of the Jews to England in the days
Dutch of Cromwell. The Jews in Holland prospered. Internal religious 1655
Tolerance differences resulted in the excommunication of Uriel d'Acosta
and Benedict Spinoza.

The reformation of Christianity ushered in by Luther,
who gained much from Jewish learning, did not lessen Jewish 1700
Reformation suffering. The need for Shtadlanim or Intermediaries to plead
their cause before the monarchs, thus preventing expulsion
from Germany, became even greater. Josel Rosheim and Mordecai Meisels did much in this area.

One of the aftermaths of the Spanish expulsion was the

False Messiahs rise of false Messiahs like Solomon Molko and David Reubeni. These men tried to arouse the people to expect the coming of the Messiah and the millenium. Their failure brought dismal delusion.

In Germany, anti-Semitism flared up through the accusation of renegades such as Pfferkorn, who revived the libels and attacks on the Talmud. But Judaism was defended by the great Christian Humanist, John Reuchlin. 1510

EAST EUROPEAN COUNTRIES

During the medieval period, especially after the Crusades, Jews migrated to the east European countries. Casimir had given them special privileges in Poland. They thrived as a middle class; they developed the Yiddish language and also solidified a universal system of education. Their life was an autonomous one under the "Council of Four Lands." Rabbinic Schools of Isserles, Samuel Edels, Solomon Luria, Sholom Shacne, caused Talmudic study to thrive. These men are known as Aharonim (later teachers) to distinguish them from the Rishonim (first teachers) such as Rashi, Maimonides, Nachmanides and Ibn Adret. 1600

Polish Origins and Rabbinic Superiority

In 1648 Polish Jewry was decimated by the Chelmencki riots of the peasants against their overlords. The Jews as economic intermediaries bore the brunt of the suffering. As a result of this Polish disaster, many were ready for the coming of the Messiah. They eagerly followed Sabbati Zevi, the mystic, and a spiritual decline in Jewish life resulted, in addition to the economic and social insecurity in Poland. Later conflicts between Rabbi Eyebeschutz and Emden pertaining to law and Sabati Zeviism continued to shake the pillars of the Jewish world. 1665

Sabbati Zevi

A new impetus soon arose to strengthen Judaism. This was through the growth of Hassidism, which was in the nature of a revolt of the masses against the superiority or the singularity of learning. Founded by Israel Baal Shem Tov, it encouraged prayer and devotion by the common man, through joyful worship and adherence to the Zaddik (pious Rabbi). Hassidism caused the organization of Misnagdim (opponents), led by the Great Gaon of Vilna. He emphasized rabbinic learning. A synthesis of prayer and scholarship emerged in societies or groups known as Habad. 1750

Hassidism

EARLY AMERICA

Since the Spanish Expulsion, Jews have come to America and have participated in its democratic development. However, even in Spanish and Portuguese America they suffered from the inquisition. Twenty-three Jews first landed in New Amsterdam as refugees from Brazil. Roger Williams gave full 1654

American Beginnings

religious rights to the Jews in Rhode Island. They settled in 1727
many colonies. In New York they opened the first public synagogue
Early Patriots in 1695. In the Revolutionary War, they participated 1730
actively as soldiers; Haym Salomon, a financier, aided greatly 1776
the cause of freedom. The Gratz family, Judah Touro, Mordecai
Emanuel Noah, Leeser, Judah P. Benjamin, and Oscar
Straus contributed to America's growth.

The number of Jewish citizens increased as a result of
the persecutions in Europe in the 19th century, causing Jews 1850
to seek religious and political freedom in America. They
The American Jew helped build the great industries, contributed to the cultural
life and maintained their religious beliefs. A strong Jewish
community has grown up numbering today about five million
people, upholding religious, philanthropic, educational and social
institutions.

THE NINETEENTH CENTURY

While American Jewry prospered in the past century,
European Jewry had to face difficult problems of survival. The
French revolution had introduced a spirit of liberty, equality,
Breakdown of Medievalism and fraternity. The ghetto walls had crumbled and perhaps, it 1776
was first felt, European Jewry would be emancipated. A spirit of
enlightenment developed in Western Europe. Moses Mendelsohn
Mendelsohn endeavored to introduce secular and worldly culture by
breaking down political and social distinctions between Jew
and Gentile.

Mendelsohn's philosophy spread into a movement called
Haskalah Haskalah which aimed for the revival of Hebrew as well as a
modern approach to the interpretation of Judaism. Earlier
writers of secular Hebrew, like Mapu and Gordon, set the pace
for others of a later generation, like Bialik and Mendele.

In England, Jews gradually obtained civic rights, but in
Factional Philosophies of Judaism Russia severe restrictions continued under the Czars. In
Germany men like Heine, Meyerbeer and others made reputations
for themselves. Politically there seemed to be uniform
gains, and in the religious area, vast changes took place.
Reform spread with Geiger in Germany and was brought to
America by I. M. Wise. Conservatism was developed by
Zechariah Frankel and his followers. The neo-orthodox position
of Samson Raphael Hirsch grew in America as the result
of the vast immigration and the advance of rabbinic learning.
Orthodox Rabbinism To stem the tide of religious change in Europe in the nineteenth
century, great rabbinic teachers, such as the Sofer and 19th Century
Eiger families, as well as Isaac Elchanan and Hayyim Brisker
created great Yeshivot in Poland and Hungary. Among those
of note were Volozshin, Telz, Mir and Presburg, all of which
later set a distinct mark on talmudic learning in America. The
"science of Judaism" on the other hand became popular
through works of Zunz, Krochmal, Rappaport, Luzzato and
Graetz, who carried on the scientific study of the Bible and
Talmud.

ZIONISM

The Russian persecutions stimulated a desire to return to Palestine. Throughout the centuries Jews had not forgotten their attachment to their homeland and at all times a Jewish community persisted in some spot in the ancient land. The growth of nationalism throughout the 19th century may also have been a contributory cause. Men like Hess in his "Rome and Jerusalem" and Pinsker in his "Auto-Emancipation" and the religious leader, Zvi Kalisher, encouraged the movement of Hoveve Zion, lovers of Zion, who created colonies in Palestine supported by such men as Baron De Rothschild. When the Dreyfus case in France awakened people to the problem of anti-Semitism, Theodor Herzl felt that Jews must receive national status and he devoted his life to this project. As the father of Zionism, he engaged in political activity and inspired Jews throughout the world to devote their energies to the establishment of a Jewish state in Palestine. He was followed by leaders such as Sokolow, Usishkin and Chaim Weitzman. America aided immeasurably through the efforts of Judge Louis Brandeis.

Early Zionists

1895

In 1917 the Balfour Declaration recognized the national Jewish movement, and the Palestinian mandate under the British was created. This was the first step toward the establishment of the Jewish state. Jerusalem was captured from the Turks by General Allenby in December, 1917, and the Jewish Legion aided greatly in this campaign. In the land there were already colonies of Chalutzim (pioneers). The Kishinev massacres in 1904 brought a second wave of immigration, and, aided by the Jewish National Fund, many new colonies were founded. It took hard labor to drain the swamps and to reclaim the land.

Early Palestinian Re-settlement

1904

After the establishment of the mandate, many laborers flocked to the land. Later, a commercial class settled in Tel Aviv. In 1918, the Hebrew University was opened. Difficulties with the Arabs stopped immigration. "White Papers" issued by the British and other commissions were unsuccessful in solving the problem.

1918

Throughout the hectic years of the mandate the Jewish Agency was recognized as the representative of the Zionist movement. Various departments of the Zionist organization aided financially as well as politically and culturally in arousing Jewish and Christian interest in the revival of the land. There existed different political and religious theories dividing the Zionist organization into general Zionist, Mizrachi, Agudah, Revisionists and Labor Zionists. But, despite the differences of opinions, all Jews worked together for the realization of the homeland dream, for defense against the Arabs, for the increase of health and sanitation in the land, and for the rebuilding of the land.

Factions in Zionism

THE CONTEMPORARY SCENE

Hitler Massacres

The second World War brought disaster to the Jews in the eastern European countries. Jews had helped to establish a democratic government in Germany after the first World War, but with the rise of Hitler they were decimated. Forced into concentration camps, six million of the ten million European Jews were slaughtered. Only the defeat of Hitler by the Allies brought relief. **1939**

The Jewish State

Palestine was an important base for the Allies in the war against the Germans. In 1948, with the sanction and vote of the United Nations, the new State of Israel came into existence. After the withdrawal of the British, the Jews had to win their independence by a war against the invading Arabs. The Jewish state was accepted as a member of the U.N. world community. **1948** **May 18, 1948**

Many refugees fled to Israel where now about one and a half million Jews are rebuilding the land and reorganizing their lives. Israel's search for peace and her efforts to develop into a modern state receive sympathetic assistance from the great Jewish community in America.

APPENDIX III

RESOURCE MATERIALS

A. SUGGESTED BIBLIOGRAPHICAL MATERIALS ON AMERICAN JEWISH HISTORY

Note:

The books listed below are those which are considered to be of interest and value to teachers. It is hoped that further exploration in the field of American-Jewish history will lead teachers to enrich their knowledge and understanding of Jewish history in the United States. This bibliography is but a brief listing of materials in the field. There are a great number of more specialized studies; this listing is confined to books of general interest.

Those books marked by an asterisk are out of print. They may be available at local libraries or can be obtained on interlibrary loan from major Jewish libraries.

Adler, C. & Margalith, A.	With Firmness in the Right: American Diplomatic Action Affecting Jews, 1840-1945	American Jewish Pub. Society, N. Y., 1946.
Antin, Mary	The Promised Land	Houghton Mifflin Co., 1912.
Baron, Salo	Social and Religious History of the Jews, 2 vols.	N. Y., 1952.
*Berkson, Isaac B.	Theories of Americanization	Columbia U., N. Y., 1920.
*Bernheimer, Charles S.	The Russian Jew in the United States	John C. Winston Co., Phila., 1905.
*Blum, Isidor	The Jews of Baltimore	Historical Review Pub. Co., Baltimore, 1910.
Bookbinder, Hyman H.	To Promote the General Welfare	Amalgamated Clothing Workers of America, Inc., N. Y., 1950.
Broches, S.	Jews in New England. Part I. Historical Study of the Jews in Massachusetts (1650-1750). Part II. Jewish Merchants in Colonial Rhode Island	Bloch Publishing Co., N. Y., 1942.
*Brown, Francis J., & Roucek, Joseph S.	Our Racial and National Minorities	Prentice-Hall, Inc., 1937.
*Byars, William V., ed.	B. and M. Gratz, Merchants in Philadelphia, 1754-1798	Jefferson City, Mo., 1916.
*Cohen, George	The Jews in the Making of America	Stratford, Boston, 1924.
*Daly, Charles P.	The Settlement of the Jews in North America	Cowen, N. Y., 1893.
*Davidson, Gabriel	Our Jewish Farmers and the Story of the Jewish Agricultural Society	Fischer, N. Y., 1943.
Davie, Maurice R., and Others	Refugees in America: Report of the Committee for the Study of Recent Immigration from Europe	Harper, 1947.
Davis, Moshe	The Shaping of American Judaism	Jewish Theological Seminary of America, N.Y., 1951.
*Davis-Dubois, R. & Schweppe, E.	The Jew in American Life	Thomas Nelson & Sons, N. Y., 1935.
*Drachsler, Julius	Democracy and Assimilation	MacMillan Co., 1920.
*Dushkin, Alexander M.	Jewish Education in New York City	Bureau of Jewish Education, N. Y., 1918.
Edidin, Ben M.	Jewish Community Life in America	Hebrew Pub. Co., N. Y., 1947.
*Elzas, Barnett A.	The Jews of South Carolina	J. B. Lippincott, Phila., 1905.
Epstein, Melech	Jewish Labor in the U.S.A.	Trade Union Sponsoring Comm., N. Y., 1950.

———	Jewish Labor in the U.S.A. 1914-1952	Trade Union Sponsoring Comm., N. Y., 1952.
*Ezekiel, H. T. & Lichtenstein, G.	The History of the Jews of Richmond, Va., from 1769 to 1917	Richmond, Va., 1917.
*Feldman, Abraham	The American Jew: A Study of Backgrounds	Bloch Publishing Co., N. Y. 1937.
*Fineberg, Solomon	Overcoming Anti-Semitism	Harper, 1943.
Fish, Sidney M.	Aaron Levy: Founder of Aaronsburg	American Jewish Historical Society, N. Y., 1951.
Forster, Arnold & Epstein, Benjamin	The Troublemakers	Doubleday & Co., N. Y., 1952.
Frank, Waldo	The Jew in Our Day	Duell, Sloan & Pearce, N. Y., 1944.
Fredman, J. G. & Falk, L. A.	Jews in American Wars	Jewish War Veterans of the U.S.A., N. Y., 1942.
Freund, Miriam K.	Jewish Merchants in Colonial America	Behrman House, Inc., N. Y., 1939.
*Friedlaender, Israel	Past and Present. Collection of Jewish Essays	Ark Pub. Co., Cincinnati, 1919.
Friedman, Lee M.	Early American Jews	Harvard U. Press, 1934.
———	Jewish Pioneers and Patriots	Jewish Pub. Society, Phila., 1942.
———	Pilgrims in a New Land	Jewish Pub. Society, Phila., 1948.
Friedman, Theodore & Gordis, Robert, eds.	Jewish Life in America	Horizon Press, 1955.
Glanz, Rudolf	The Jews in American Alaska	New York, 1953.
Goldstein, Israel	Brandeis University: Chapter of Its Founding	Bloch Publishing Co., N. Y., 1951.
———	A Century of Judaism in New York. B'nai Jeshurun 1825-1925	New York, 1930.
Goodman, Abram Vossen	American Overture	Jewish Pub. Society, Phila., 1947.
Goodman, Philip, ed.	A Documentary Story of the Jewish Community Center	National Jewish Welfare Board, N. Y., 1953.
Gordon, Albert I.	Jews in Transition	University of Minnesota Press, Minneapolis, Minn., 1949.
Graeber, Isaque & Britt, Stewart H.	Jews in a Gentile World. The Problem of Anti-Semitism	The Macmillan Co., 1942.
Grinstein, Hyman B.	The Rise of the Jewish Community of New York, 1654-1860	Jewish Pub. Society, Phila., 1945.
Gutstein, Morris A.	The Story of the Jews of Newport. Two and a half Centuries of Judaism, 1658-1908	Bloch Publishing Co., N. Y., 1936.
———	Priceless Heritage: The Epic Growth of Nineteenth Century Chicago Jewry	Bloch Publishing Co., N. Y., 1953.
Haas, Jacob de		
Handlin, Oscar	Adventure in Freedom; 300 Years of Jewish Life in America	McGraw-Hill, 1954.
———	The Jewish People: Past and Present	Jewish Encyclopedic Handbooks, 1955.
Heller, James G.	Encyclopedia of Jewish Knowledge	New York, 1938.
	As Yesterday When It Is Past. A History of the Isaac M. Wise Temple	Cincinnati, 1942.
*Hourwich, Isaac A.	Immigration and Labor. The Economic Aspects of European Immigration to the United States	Huebsch, N. Y., 1922.
*Janowsky, Oscar I., ed.	The American Jew. A Composite Portrait	Harper & Bros., 1942.
———	The JWB Survey	Dial Press, N. Y., 1948.
Jewish Encyclopedic Handbooks, Inc.	The Jewish People: Past and Present	American Jewish Tercentenary Committee, N. Y., 1954.

*Joseph, Samuel	History of the Baron de Hirsch Fund. The Americanization of the Jewish Immigrant	Phila., 1935.
———	Jewish Immigration to the United States from 1881-1910	Columbia U. Press, N. Y., 1914.
Kagan, Solomon R.	Jewish Contributions to Medicine in America. (1656-1934)	Boston Medical Publishers, Boston, 1934.
*Karpf, Maurice J.	Jewish Community Organization in the United States	Bloch Publishing Co., N. Y., 1938.
Kaufman, I.	Vol. 1. American Jews in World War II: The Story of Five Hundred Thousand Fighters	Dial Press, N. Y., 1947.
*Kayserling, M.	Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries	Longmans, Green & Co., N. Y., 1894.
Kisch, Guido	In Search of Freedom. A History of American Jews from Czechoslovakia	Bloch Publishing Co., N. Y., 1949.
*Kohler, Max J.	Immigration and Aliens of the United States. Studies of American Immigration Laws and the Legal Status of Aliens in the United States	Bloch Publishing Co., N. Y., 1936.
Kohs, Samuel C.	Vol. II. American Jews in World War II	Dial Press, N. Y., 1947.
Korn, Bertram W.	American Jewry and the Civil War	Jewish Pub. Society, Phila., 1951.
Kraft, Louis	A Century of the Jewish Community Center Movement	National Jewish Welfare Board, N. Y., 1953.
*Lasker, Bruno, ed.	Jewish Experiences in America. Suggestions for the Study of Jewish Relations with Non-Jews	The Inquiry, N. Y., 1930.
Learsi, Rufus	The Jews in America. A History	World Publishing Co., N. Y., 1954.
*Lebeson, Anita L.	Jewish Pioneers in America	Brentano, N. Y., 1931.
———	Pilgrim People	Harper & Bros., N.Y., 1950.
*Leiser, Joseph	American Judaism. The Religion and Religious Institutions of the Jewish People in the United States	Bloch Publishing Co., N. Y., 1925.
*Levine, Louis	The Women's Garment Workers. A History of the International Ladies' Garment Workers' Union	Huebsch, N. Y., 1924.
Levinger, Lee J.	A History of the Jews in the United States	Union of America Hebrew Congregations, Cincinnati, 1949.
Levitan, Tina	The Firsts of American Jewish History	Charuth Press, Brooklyn, N. Y., 1952.
London, Hannah R.	Miniatures of Early American Jews	Pond-Ekberg Co., Springfield, Mass., 1953.
Marcus, Jacob R.	Early American Jewry: Vol. I. The Jews of New York, New England and Canada, 1649-1794	Jewish Pub. Society, Phila., 1951.
———	Early American Jewry: Vol. II. The Jews of Pennsylvania and the South, 1655-1790	Jewish Pub. Society, 1953.
———	Memoirs of American Jews	Jewish Pub. Society, 1955-56.
*Mersand, Joseph	Traditions in American Literature. A Study of Jewish Characters and Authors	Modern Chapbooks, N. Y., 1939.
National Jewish Welfare Board	Fighting for America: A Record of the Participation of Jewish Men and Women in the Armed Forces during 1944	National Jewish Welfare Board, N. Y., 1945.
Nudelman and Slesinger	The Jew in America, A Syllabus for Teachers, Parts 1 and 2	American Association for Jewish Education, N.Y.C., 1954.

Pool, David De Sola	Portraits Etched in Stone: Early American Settlers, 1682-1831	Columbia University Press, N. Y., 1952.
Rawidowicz, Simon, ed.	The Chicago Pinkas	College of Jewish Studies, Chicago, 1952.
Reznikoff, Charles	The Jews of Charleston: A History of an American Jewish Community	Jewish Pub. Society, Phila., 1950.
Ribalow, Harold U.	The Jew in American Sports	Bloch Publishing Co., N. Y., 1948.
Roback, A. A.	The Story of Yiddish Literature	Yiddish Scientific Institute, N. Y., 1940.
Robison, Sophia M., ed.	Jewish Population Studies	Conference on Jewish Relations, N. Y., 1943.
Schachner, Nathan	The Price of Liberty: A History of the American Jewish Committee	American Jewish Comm., N. Y., 1948.
Schappes, Morris U.	A Documentary Story of the Jews in the United States	Citadel Press, N. Y., 1950.
Segal, Charles M.	Fascinating Facts about American Jewish History	Twayne Pub., 1955.
Soltes, Mordecai	The Yiddish Press. An Americanizing Agency	Teachers College, Columbia U., N. Y., 1925.
Stern, Horace	The Spiritual Values of Life	Jewish Pub. Society, Phila., 1953.
Stolberg, Benjamin	Tailor's Progress	Doubleday, Doran, N. Y., 1944.
Universal Jewish Encyclopedia		New York, 1939-43.
Waldman, Morris D.	Nor by Power	International Universities Press, N. Y., 1953.
Watters, Leon L.	The Pioneer Jews of Utah (Studies in American Jewish History, No. 2)	American Jewish Historical Society, N. Y., 1952.
Waxman, Meyer	A History of Jewish Literature from the Close of the Bible to our own Days. Vol. IV. From 1885 to 1935	Bloch Publishing Co., N. Y., 1941.
*Wiernik, Peter	History of the Jews in America	Jewish History Publishing Co., N. Y., 1931.
Wischnitzer, Mark	To Dwell in Safety	Jewish Pub. Society, Phila., 1948.
Wise, James Waterman	The Jew in American Life	Council Against Intolerance in America, N. Y., 1946.

Periodicals

American Jewish Year Book. Jewish Publication Society and the American Jewish Committee, 386 Fourth Avenue, New York.

American Jewish Historical Society. Quarterly publication. 3080 Broadway, New York.

American Jewish Archives. Semi-annual publication. Hebrew Union College — Jewish Institute of Religion, Cincinnati.

YIVO Annual of Jewish Social Science. YIVO-Yiddish Scientific Institute, 535 West 123rd Street, New York.

Books and Stories on American Jewish History for Children

Note:

This list of children's books, made up of biographies, textbooks, and fiction stories, will be of value for use in social studies and English classes, and may be suitable for development of assembly programs and plays. It should be noted that while the fiction stories are woven around periods of American history, the authenticity of the data presented has not in every case been established, and in some cases the historicity is influenced and colored by subjective factors. The age levels for which these books are intended are included in the parentheses after the title of each book.

Abrahams, Robert D.	Room for a Son (13-16)	Jewish Pub. Society, Phila., 1951.
Alofsin, Dorothy	America's Triumph: Stories of American Jewish Heroes (12-16)	Union of American Hebrew Congregations, Cincinnati, 1949.
———	The Nightingale's Song (12-16)	Jewish Pub. Society, Phila., 1945.
———	The Stream of Jewish Life (12-14)	Union of American Hebrew Congregations, Cincinnati, 1943.
*Baron, H. D.	Haym Salomon (13-16)	Bloch Publishing Co., N. Y., 1929.
Berkowitz, Henry	Boot Camp (12-16)	Jewish Pub. Society, Phila., 1948.
———	The Fire Eater (11-14)	Jewish Pub. Society, Phila., 1941.
Blanford, Benjamin W.	Off the Capes of Delaware (13-17)	Union of American Hebrew Congregations, Cincinnati, 1940.
Conovitz, Michael	Dorothy and David Explore Jewish Life (11-13)	Union of American Hebrew Congregations, Cincinnati, 1938.
Davis, Mac	Jews Fight Too! (12-16)	Hebrew Publishing Co., N. Y., 1945.
———	They Are All Jews (12-16)	Hebrew Publishing Co., N. Y., 1937.
Edidin, Ben M.	Jewish Community Life in America (12-16)	Hebrew Publishing Co., N. Y., 1947.
Ewen, David	The Story of Irving Berlin (13-16)	Henry Holt, N. Y., 1950.
Fast, Howard	Haym Salomon, Son of Liberty (12-16)	Julian Messner, Inc., N. Y., 1941.
Gamoran, Mamie G.	Fun Ways to Holidays (6-9)	Union of American Hebrew Congregations, N. Y., 1951.
Garvey, Robert	The Ghosts of Camp J.	United Synagogue of America, 1955.
Gould, Jean R.	Sidney Hillman: Great American (13-16)	Houghton, Mifflin, Boston, 1952.
Halperin, Judith & Kreinik, Phyllis	Mickey Marcus: The Story of Col. Marcus (6-9)	David Bloch Publishing Co., N. Y., 1949.
Hewes, Agnes D.	Spice and the Devil's Cave (12-16)	Knopf Co., N. Y., 1942.
Ish-Kishor, Sulamith	American Promise (12-15)	Behrman House, N. Y., 1947.
———	Jews to Remember (12-15)	Hebrew Publishing Co., N. Y., 1941.
*Israelitan, Abraham H.	Israel Speaks for Democracy (11-14)	Bloch Publishing Co., N. Y., 1943.
Kalisher, Betty	Watchmen of the Night (9-12)	Union of American Hebrew Congregations, Cincinnati, 1936.
Kubie, Nora B.	Joel: A Novel of Young America (12-15)	Jewish Pub. Society, Phila., 1952.
Leonard, Oscar	Americans All (12-16)	Behrman House, N. Y., 1944.
Levinger, Elma C.	Albert Einstein (13-16)	Julian Messner, N. Y., 1949.
———	The Fighting Angel (12-16)	Behrman House, N. Y., 1946.
*———	The New Land (11-14)	Bloch Publishing Co., N. Y., 1920.

*———	More Stories of the New Land (11-14)	Bloch Publishing Co., 1938.
———	Jewish Adventures in America	Bloch Publishing Co., 1954.
———	The Golden Door (11-14)	Bloch Publishing Co., 1947.
———	Great Jewish Women (10-14)	Behrman House, N. Y., 1940.
———	Great Jews Since the Bible (8-11)	Behrman House, N. Y., 1926.
———	Pilgrims to Palestine and Other Stories (11-14)	Jewish Pub. Society, Phila., 1940.
Levinger, Lee J.	A History of the Jews in the United States (13-16)	Union of American Hebrew Congregations, Cincinnati, 1933.
Levitan, Tina	The Firsts of American Jewish History, 1492-1951 (12-16)	Charuth Press, Brooklyn, 1952.
Peare, Catherine O.	Albert Einstein (13-16)	Henry Holt, N. Y., 1949.
Pessin, Deborah	Giants on the Earth (11-14)	Behrman House, N. Y., 1940.
Rothgiesser, Ruben	The Well of Gerar (13-16)	Jewish Pub. Society, Phila., 1953.
Spitz, Leon	What the Liberty Bell Proclaimed (10-14)	National Women's League, United Synagogue of America, N. Y., 1951.
Wells, Helen Frances	Adam Gimbel, Pioneer Trader	McKay Pub., 1955.
Williams, Beryl	Lillian Wald: Angel of Henry Street (13-16)	Julian Messner, N. Y., 1948.
Williams, Beryl & Epstein, Samuel	The Great Houdini: Magician Extraordinary (13-16)	Julian Messner, N. Y., 1950.

B. FILMS

The Aaronsburg Story, 16mm, sound, black and white, 10 minutes, narrator Quentin Reynolds. Brandon Films, Inc., 200 W. 57th St., New York 19, N. Y. Portrays celebrations in and around Aaronsburg, Pa., commemorating philanthropy of Aaron Levy, founder of Aaronsburg. Intermediate grades — adults. Rental $2.50.

Americans All, 16mm, sound, black and white. March of Time, 1945. Jewish Education Film Library, 13 E. 37th St., New York 16, N. Y. Documentary dealing with problem of intolerance. Senior high school — adult. Rental $4.00.

Behind the Pledge, 16mm, sound, color, 26½ minutes, narrator Charles Collingwood. Associated Jewish Charities of Baltimore, 319 W. Monument St., Baltimore 1, Md., 1953. Depicts welfare, educational and recreational activities subsidized by the Associated Jewish Charities of Baltimore. Junior high school — adults. Loan.

Immigration, 16mm, sound, black and white, 11 minutes, Encyclopedia Britannica Films, 202 E. 44th St., New York 17, N. Y. Depicts immigration from Colonial times to present, explaining immigration policies. Intermediate-junior high school. $2.50 for three days; 50¢ each additional day.

The Key to '53, 16mm, sound, black and white, 25 minutes, Los Angeles Community Council, 590 No. Vermont Ave., Los Angeles 4, California. Describes welfare, educational and recreational activities sponsored by the Los Angeles Jewish Community Council. Junior high school — adults. Loan.

Kinescope Series, 16mm, sound, black and white, 30 minutes. Audio-Visual Aids Dept., United Synagogue Commission on Jewish Education, 3080 Broadway, N. Y. Dramatic series of 18 films, depicting contributions to America.

The Life of Henrietta Szold, 16mm, sound, black and white, 30 minutes, narrator Maurice Evans. Hadassah Film Library, 13 E. 37th St., New York 16, N. Y. Portrays Miss Szold's career and her contribution to the upbuilding of Israel. Youth — adults. Rental $5.

Music in America, 16mm, sound, black and white, 17 minutes. Jewish Education Film Library, 13 E. 37th St., New York 16, N. Y. Features contributions of musical personalities such as Gershwin, Elman and others. Junior high school — adults. Rental $5.

New Americans — This is America Series — 16mm, sound, black and white, 18 minutes. Jewish Education Film Library, 13 E. 37th St., New York 16, N. Y. Contributions of new immigrants to America. Junior high school — adults. Rental $4.

One People, 16mm, sound, color, 12 minutes, narrator Ralph Bellamy. Anti-Defamation League of B'nai B'rith, 515 Madison Ave., New York 22, N. Y. Cartoon treatment of the settling of America by nationality groups and their contributions to American culture. High school — adult. Rental $2.50, including discussion guide.

A Single Voice, 16mm, sound, color, 28 minutes. Council of Jewish Federations and Welfare Funds, 165 W. 46th St., New York 36, N. Y. Portrays services rendered by local Associated Jewish Philanthropies, national agencies and the United Jewish Appeal. Rental, free.

Sons of Liberty, 16mm, sound, color, 20 minutes. Jewish Education Film Library, 13 E. 37th St., New York 16, N. Y. Depicts the biography of Haym Salomon. Junior high school — adults. Rental $5.

Who Are The People of America?, 16mm, sound, black and white and in color, 10 minutes. Ideal Pictures, Inc., 233 W. 42nd St., New York 36, N. Y. Portrays economic and cultural development of America as a nation. Elementary — junior high school. Rental: black and white $2.00; color $4.00.

With These Hands, 16mm, sound, black and white, regular edition 51 minutes, school edition 40 minutes. Educational Department, Ladies Garment Workers Union, 1719 Broadway, New York 19, N. Y. Portrays sweatshops and the rise of the ILGWU. Youth and adults. Rental $10.

Your Neighbor Celebrates, 16mm, sound, color and black and white, 22 minutes. Anti-Defamation League of B'nai B'rith, 515 Madison Avenue, New York 22, N. Y. Depicts and interprets five important Jewish holidays: Rosh Hashanah, Yom Kippur, Succoth, Pesach and Shavuot; portrays detailed aspects of the ceremonies associated with these holidays. High school — adults. Nominal rental fee.

C. FILMSTRIPS

Fifty Years of ILGWU History (1900-1950), 81 frames, black and white. International Ladies Garment Workers Union, 1710 Broadway, New York 19, N. Y. Traces the history of the labor movement during the past 50 years. Youth and adults. $1.50.

Free To Be Different, 50 frames, black and white. Filmstrip House, 15 W. 46th St., New York 36, N. Y. Shows faces of people from many lands who came to America and depicts America's enrichment through culture contributions. High school — adult. $3.50, including script.

From Foreign Lands, 47 frames, black and white, text included. Informative Classroom Pictures Publishers, 40 Ionia Ave., N.W., Grand Rapids 2, Mich. Shows influx of immigrants from many lands. Intermediate — high schools. $3.95. Guide, 30¢.

Isaac Mayer Wise — Master Builder of American Judaism, 36 frames, black and white. Commission on Jewish Education, Union of American Hebrew Congregations, 838 Fifth Ave., New York 21, N. Y. Portrays the highlights of the life of Isaac M. Wise and his contributions to the development of Reform Judaism in America. High school — adult. $7.50, including 2 copies of teacher's guide. 1 12" LP, 33⅓ RPM record available — $2.00.

The Jews Settle in New Amsterdam — 1654, 37 frames, color. Commission on Jewish Education, Union of American Hebrew Congregations, 838 Fifth Ave., New York 21, N. Y. Portrays the arrival of the first Jewish settlers to New York. High school — adult. $7.50, including 2 copies of teacher's guide.

Judah Touro — Friend of Man, 36 frames, color. Commission on Jewish Education, Union of American Hebrew Congregations, 838 Fifth Ave., New York 21, N. Y. Portrays life of Judah Touro, patriot and philanthropist. High school — adult. $7.50, including 2 copies of teacher's guide. 33⅓ RPM, LP record to accompany filmstrip — $2.

Labor's Challenge, 62 frames, sound, color, 22 minutes. Jewish Labor Committee, 25 E. 78th St., New York 21, N. Y. Traces history of organized labor. $10.00 including script and recording.

The Story of Haym Salomon, 31 frames, color. American Jewish Archives, Clifton Ave., Cincinnati 20, Ohio, 1952. Historical portrayal of Haym Salomon's fight for religious freedom and equality. Intermediate high school, $6.00, including commentary.

These Are Their Faces, 57 frames, black and white. Council of Jewish Federations and Welfare Funds, 165 W. 46th St., New York 36, N. Y. A visualization of welfare services rendered by local, national and Israel agencies. Intermediate high school, $4.50 plus postage, including accompanying narrative.

Three Hundred Years: Memorable Events in American Jewish History, 46 frames, color. Commission on Jewish Education, Union of American Hebrew Congregations, 838 Fifth Ave., New York 21, N. Y. Presents highlights of 300 years of Jewish life in America. $7.50, including 2 copies of teacher's guide. 33⅓ RPM, LP record — $2.50.

Wherever Help Is Needed, 54 frames, black and white. Council of Jewish Federations and Welfare Funds, 165 W. 46th St., New York 19, N. Y. Illustrates welfare, educational and cultural activities of 18 national organizations. High school — adult. $3.50, including script.

Within the Family of Liberal Judaism, 42 frames, color. Commission on Jewish Education, Union of American Hebrew Congregations, 838 Fifth Ave., New York 21, N. Y. Visual tour of the House of Living Judaism and the Jewish Institute of Religion. High school — adults. $7.50, including 2 copies of teacher's guide.

D. RECORDINGS

Eternal Light Recordings, Eternal Light, Jewish Theological Seminary of America, 122nd St. and Broadway, New York 27.

1. A drama based on the arrival of the Jews in New Amsterdam in 1654
2. An American Ballad, July 4, 1948
3. American Farmer, Dec. 15, 1946
4. As a Wind that Blows, Sept. 30, 1951
5. Brandeis, Jan. 7, 1945
6. Cardozo, June 18, 1950
7. The Cow that Coughed, March 31, 1946
8. Cyrus Adler, March 11, 1945
9. A Dreamer's Journey, Jan. 25, 1953
10. The Education of a Labor Leader—A Story of Samuel Gompers, Jan. 22, 1950
11. Emma Lazarus—A Modern Esther, Feb. 25, 1945
12. A Footnote to History, Jan. 26, 1947
13. Henrietta Szold, April 22, 1945
14. Investment in People, June 11, 1950
15. Isaac M. Wise, Nov. 4, 1951
16. It's Been Fun, March 2, 1952
17. Jacob and the Indians, June 10, 1945
18. The Latecomers, Nov. 23, 1947
19. The Lie, June 3, 1945
20. Light from the Darkness
21. Lillian Wald, Nov. 4, 1945
22. The Lincoln Highway, Feb. 11, 1951
23. The Man in the Touro Infirmary, March 2, 1947
24. The Man from Omaha, May 2, 1948
25. The Man who Knew Carver, Feb. 6, 1949
26. The Mark of Cain, Dec. 9, 1946
27. The Oath of Hippocrates, Nov. 9, 1947
28. Portrait of Dedication, May 1, 1949
29. The Postmaster of Quincy, Feb. 10, 1946
30. Preacher of Providence, Dec. 17, 1950
31. Preacher of Salem
32. The Price of Liberty, April 27, 1947
33. Pugnacious Commodore, June 1, 1947
34. Rebecca Gratz, Feb. 18, 1945
35. The Return of Danny Miller, Nov. 6, 1949
36. A Rhode Island Refuge, Nov. 11, 1945
37. The Sealed Tunnel, July 3, 1949
38. A Segment of My Times, Oct. 22, 1950
39. She Knew Us, May 18, 1952
40. Solomon Schechter, Oct. 7, 1945
41. A Special Thanksgiving
42. Stephen Wise—A Voice for Justice, May 4, 1952
43. Story of an American, May 27, 1945
44. Thomas Kennedy, Sept. 16, 1951
45. Valley Forge, Sept. 9, 1951

$13.50 per set. Also available in 2-16" 33⅓ RPM $9.00; and in the 12" LP 33⅓ RPM $22.00, plus postage. (Paid in advance — checks to be made out to the National Broadcasting Co.)

The Jews—Immigrants All, Americans All series — 3 12" records with script. Educational Services, 1730 Eye St., N.W., Washington 6, D.C. Dramatizations of the role of Jews in the American Revolution, the Civil War and the World War. Junior high school — adults. $4.75.

THESE GREAT AMERICANS — 13 15-minute semi-documentary programs. Institute for Democratic Education, Inc., 515 Madison Ave., New York 22, N. Y. Depicts contributions to democratic living made by distinguished American personalities. Elementary, junior-senior high school and adults. 16 inch, 33⅓ RPM. $22.50, including teacher's handbook.

E. PICTORIALS

1. Exhibits

AMERICAN JEWISH HISTORICAL SOCIETY EXHIBIT. American Jewish Historical Society, 3080 Broadway, New York 27. Fifty-four 16"x20" mounted photographs of personalities and historical documents in the history of Jews in America. Rental $3.00 plus transportation costs.

AMERICANA JUDAICA EXHIBITS. Director, American Jewish Archives, Clifton Ave., Cincinnati 20, Ohio. A series of three exhibits consisting of 50 photostats of historical documents. Loan.

THE JEW IN AMERICAN LIFE. Council Against Intolerance in America, 17 E. 42nd St., New York 17, N. Y. Twenty 3'x4' panels. Depicts contributions of Jews in various fields. Loan.

2. Pictures

BUILDERS OF AMERICAN JEWRY — World Over Album II. Jewish Education Committee of New York, 1776 Broadway, New York 19, N. Y. Portraits of famous American Jews, including autographs. $2.50.

THE JEW IN AMERICAN LIFE. Council Against Intolerance in America, 1123 Broadway, New York 10, N. Y. Portrays the story of the Jew in American life. Loan.

THE JEWS SETTLE IN NEW AMSTERDAM—1654. Commission on Jewish Education, Union of American Hebrew Congregations, 838 Fifth Ave., New York 21, N. Y. Picture book based on filmstrip of same title.

F. PLAYS AND PAGEANTS

ADOLPH SUTRO. Jewish Education Committee of New York, 1776 Broadway, New York 19, N. Y. Playlet in 3 scenes of life of Adolph Sutro. 50¢.

BIBLIOGRAPHY OF PLAYS ON AMERICAN JEWISH HISTORY. American Jewish Historical Society, 3080 Broadway, New York 27, N. Y. Listing of plays on civic holidays, personalities, etc. 5¢.

ETERNAL LIGHT PROGRAMS. Eternal Light, Jewish Theological Seminary of America, 3080 Broadway, New York 27, N. Y. Series of 45 scripts, 10¢ each.

FRANCIS SALVADOR, PATRIOT. Jewish Center Division, National Jewish Welfare Board, 145 E. 32nd St., New York 16, N. Y. Playlet based on episodes in the life of the first Jew in South Carolina to hold public office. 25¢.

HEADLINE PARADE SERIES, by Samuel J. Citron, School Dramatics Dept., Jewish Education Committee of New York, 1776 Broadway, New York 19, N. Y. Playlets on events and personalities in American Jewish history:

1. FEDERATION, Vol VI, No. 1.
2. THE FOUR CHAPLAINS, Vol. V, No. 3.
3. THE FRUIT OF THE EARTH, Vol. VII, No. 1.
4. MOTHER OF EXILES, Vol. IV, No. 3.
5. SOLOMON SCHECHTER, Vol. V, No. 4.
6. THE TOURO SYNAGOGUE, Vol. 1, No. 4.
7. TWENTY THREE AND REYNA, Vol. VII, No. 2.

PRODUCING TERCENTENARY PAGEANTS. American Jewish Tercentenary, 3 E. 65th Street, New York 21, N. Y. Suggestions and procedures in the planning and production of pageants. 10¢.

WE CAME TO AN ISLAND. Jewish Center Division, National Jewish Welfare Board, 145 E. 32nd St., New York 16, N. Y. A play in one act, commemorating the first landing of Jews in New Amsterdam. 50¢.

THE STORY OF HANUKKAH, Goff and Anik, Anti-Defamation League of B'nai B'rith, 515 Madison Avenue, New York 22, N. Y. A dance pageant celebrating the Hanukkah festival.

G. TOURIST GUIDES

A JEWISH TOURIST'S GUIDE TO THE UNITED STATES. Jewish Publication Society of Philadelphia. 300 years of Jewish life — places of interest in every state of the Union.

TRIP GUIDE TO PLACES OF JEWISH INTEREST IN METROPOLITAN NEW YORK. Jewish Education Committee of New York, 1776 Broadway, New York 19, N. Y. Provides information about 53 organizations and places of interest. Suitable for schools, centers, youth and adult groups. $1.00.